





a a constant of the constant o

••

### The University of Chicago founded by John D. Rockefeller

# THE SOURCES OF TYNDALE'S VER-SION OF THE PENTATEUCH

#### A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY
SCHOOL IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF OLD TESTAMENT LITERATURE AND INTERPRETATION)

JOHN ROTHWELL SLATER

CHICAGO THE UNIVERSITY OF CHICAGO PRESS 1906

#### COPYRIGHT 1906, BY THE UNIVERSITY OF CHICAGO

Published August, 1906

## THE SOURCES OF TYNDALE'S VERSION OF THE PENTATEUCH

Among the heroes and martyrs of the English Reformation none is more worthy of the historian's study than William Tyndale. The singular gaps in the records of his life, which have contributed to the popular neglect of Tyndale, remind one of the similar hiatus in our knowledge of Shakspere's career; the more because these two sixteenth-century leaders, different in every other respect, were alike in the depth of the impression they made on the English language at a critical stage of its development. It is known to scholars, but hardly to the general public, that the English New Testament of our own time is essentially the work of Tyndale. A comparison of his pioneer version with the later sixteenth-century translations and with the Authorized Version of 1611 shows conclusively that all the changes and improvements from Coverdale down to the American Revision are numerically far less than the phrases and sentences of the exiled scholar of the Reformation period. As one begins to perceive that our rich heritage of perfect phrases and melodious rhythm in the English Testament has descended, not from the bishops of 1611 or of 1558, but from this much-abused martyr of King Henry's reign, the wonder grows that his very name is strange to the ordinary Bible reader, and that his romantic history is all but forgotten. No less intrepid and original than his great predecessor Wiclif, he lived at a time when the new learning made possible a translation from the original tongues, and when the English language had become more flexible, richer in synonyms, and better fitted to render the Hebrew and Hellenic Greek idioms without violence. No less aflame with indignation against the abuses of the priesthood and the wrongs of the English people than was Wiclif, he entered upon his work at precisely the moment when the long-smoldering fires of reformation wanted but a spark to set them off in England, as they had been kindled in Germany by Luther's attack on Tetzel. It was Tyndale's Testament more than Henry's divorce or the minor ecclesiastical reforms of the bishops that started the English Reformation. It was Tyndale's words that were on men's lips in the dark days that followed; Tyndale's matchless rendering of the gospels that the martyrs recited in their dungeons and at the stake; Tyndale's bold doctrines of scriptural interpretation that saved England from the bibliolatry of German Protestantism after Luther's death. Some of his ideas were too radical for the age. Modern writers who suggest, as if for the first time, that the translator of Scripture should avoid words of ecclesiastical connotation foreign to the original learn with surprise and admiration that Tyndale substituted "congregation" for "church," used "love" in 1 Corinthians, chap. 13, and anticipated other modern innovations in an age when such ideas were strange in England.

It has been often said that in this popularizing of the Scripture, as in other phases of his work, Tyndale simply copied Luther. We shall have to consider at length the direct and the indirect obligations of the English to the German reformer; and shall find large elements of indebtedness which none would have been freer to acknowledge than Tyndale himself, had the question been put to him by his friends rather than by his enemies. I But this may be said at the very outset, that to charge a man with "copying Luther" is to pay him a unique compliment, for a more original and inimitable person never lived than the good doctor of Wittenberg, to match whose countless whims and fancies and homely German idioms would be a task for a master-actor. If it be true that Tyndale, moved by Luther's spirit and aided by his genius, brought the gospel to the people of England in a way as suited to the English situation as Luther's was to the very different state of affairs in Germany, it can hardly be a detraction from his merits to acknowledge the relation. The facts have long been obscured by partisans, who have sought to prove either that Tyndale worked absolutely without aid, or that he was a mere camp-follower of the German reformers. Like many other questions touching the Reformation in England, this long-standing controversy over Tyndale's originality has been entangled in ecclesiastical side issues and historical mazes, with which the modern investigator need have little to do. A study of the sources is much more profitable than a fruitless attempt to balance the prejudiced or ignorant opinions of superficial historians.

The present inquiry is devoted to a neglected phase of the work of Tyndale, of much interest to the Old Testament scholar, and not without its bearing on English literary history. Having published his version of the New Testament, and several doctrinal treatises to be mentioned shortly, the reformer proceeded to begin a much larger enterprise, which unhappily he never completed—the translation of the Old Testament. The Pentateuch was issued in 1530. It is a rare book, of which only a few copies exist, and never reprinted until the careful and admirable edition of Dr.

<sup>&</sup>lt;sup>1</sup> On Tyndale's indebtedness to Luther see Eadie, *The English Bible*, Vol. I, pp. 143-46, 209-12; Moulton, *The History of the English Bible*, pp. 87, 88.

J. I. Mombert appeared in 1884.1 This, the first English version from the Old Testament since the fourteenth century, possesses a peculiar interest for all students of the English Bible. When it appeared, the study of Hebrew was a novelty in England, the first chair of Hebrew in an English university having been established in 1524 at Cambridge,2 in the year that Tyndale had left his native land never to return. On the continent scholars had been studying Hebrew, with the aid of learned Jews, for half  $\prec$ a century. Hebrew studies flourished in Italy and Spain. Johann Reuchlin, Sebastian Münster, and others had cultivated the language with zeal and genius in Germany, and in several of the German universities great advance had been made in this difficult branch of philology. England was a generation behind Germany in this, as she has since been in some other branches of sacred learning, and Tyndale, when he began his task of rendering the Old Testament into English, had no native precedents to follow. The interesting question arises: How far did he succeed in his aim? To what extent did he use the Hebrew in his version of the Pentateuch? Was he, as his detractors have declared, a mere dabbler in Semitic grammar, parading his etymologies of proper names to hide ignorance of the language itself, and depending almost entirely on the Vulgate and on Luther? Or was the father of our English New Testament also the father of English Hebrew scholarship, who, under many limitations, acquired in Germany an adequate mastery of the language, and made his own version independently and with scholarly discrimination?

That this is no trivial or academic question is shown by two facts: first, that Tyndale's Pentateuch is essentially our own Pentateuch in style and substance, and, so to speak, set the style of rendering Hebrew prose which, as carried out by later translators in the remainder of the Old Testament, has become the grand style for religious compositions in English; second, that, if tradition is to be given due weight, we are to attribute to Tyndale's hand, not only the Pentateuch, published during his lifetime, but the historical books from Joshua through Chronicles as they appeared in print for the first time in the so-called "Matthew's Bible," edited by the martyr John Rogers in 1536, and adopted by Coverdale a year later.<sup>3</sup> It is the testimony of early historians that Tyndale left these

William Tyndale's Five Books of Moses Called the Pentateuch. (New York: A. D. F. Randolph, 1884.)

<sup>&</sup>lt;sup>2</sup> Robert Wakefield was the first incumbent. See Athenæum, 1885, pp. 500 ff. <sup>3</sup> See Demaus, Life of William Tyndale, p. 478; Foxe, Acts and Monuments, p. 1484; Anderson, Annals of the English Bible, p. 295. Foxe's reference is as follows: "John Rogers brought up in the Universitie of Cambridge, where hee profitably trauelled in good learning, at the length was chosen and called by the Merchants Aduenturers, to

books in manuscript, the work at least in part of his imprisonment, and that they were secretly conveyed to Rogers and issued by him. On this hypothesis we owe to Tyndale nearly the entire historical portion of the Old Testament, comprising more than one-half of the whole. In the absence of any proof of this tradition, it would be improper to base any independent argument upon these books; but the certainty that Tyndale carried his Hebrew studies beyond the Pentateuch, and pursued them with eagerness up to the very end of his life, justifies us in regarding him as more than a mere beginner and amateur in the language.

The inquiry is the more interesting because it has been neglected. The historians of the English Bible, devoting large space to Tyndale's New Testament, pass over his Pentateuch with scantv mention, as a minor episode in his career, of only incidental biographical interest. The New Testament, of course, lav nearest to his heart, and was the work by which his influence upon the course of events in England was chiefly exerted. In it he found the true doctrine of salvation with which he sought to displace the erroneous teachings of the church; in it he found the true constitution of the church, which in his controversial writings he set over against the abuses of the hierarchy, the "practice of prelates" which disgraced Christendom. But Tyndale held broad views of Scripture. In his thought the Bible was a progressive revelation, no part of which could be neglected by the Christian believer. In the lives of the patriarchs, the story of the exodus, the history of Israel, he saw innumerable parallels to the experiences of the believer and to the progress of the church; and these depended for their force, not on any allegorizing interpretation such as captivated many of the later reformers, but on a just appreciation of the true relation between sacred and modern history. He deprecated all attempts to veil the historical sense of the Scripture in elaborate mystical metaphor. For him, as for Luther, the men of the Bible were real men, with real trials and defeats and victories from which the Christian might

be their Chaplaine at Antwerpe in Brabant, whome he serued to their good contentation many yeares. It chaunced him there to fal in company with that worthy seruant and Martyr of God, William Tindall, and with Miles Couerdale (which both for the hatred they bare to papish superstition and idolatry, and loue to true religion, had forsaken their native country). In conferring with them the scriptures, he came to great knowledge in the Gospell of God, in so much that he cast of the heavy yoke of Popery, perceiving it to be impure and filthy Idolatry, and ioyned himselfe with them two in that paynefull & most profitable labour of translating the Bible into the Englishe tongue, which is intituled: The Translation of Thomas Mathew."

<sup>1</sup> For his view of biblical allegories and their legitimate exposition, one of the pithiest passages in his writings, see the *Preface to Leviticus* (Mombert, p. 294).

learn as from other biography, with added force because of the relation of these ancient worthies to events supreme in their sacred significance. The marginal notes which so scandalized Sir Thomas More and Tyndale's other enemies, lacking, as they sometimes are, in good taste, as when he appends to the inspired text sarcastic flings at the Pope and the bishops, convey to the modern reader a sense of reality and candor. Here was a man for whom the Bible was a living book, in vital touch with the affairs of distant ages, having its lessons for priest and plowman, king and subject, master and servant, saint and sinner. As contrasted with the older exegetes and with the post-Reformation reactionary school, Tyndale stands revealed to us as in many respects a modern of the moderns in his attitude toward the older Scriptures.

Holding such a view of the meaning of the law and the prophets of Israel, he certainly did not look upon his arduous task of translating the Old Testament as an irksome undertaking, to be got through with in the easiest way possible, merely to complete his version of the Bible. Rather did he regard this great undertaking as the crowning achievement of his life, and gave to it all the learning and enthusiasm with which he carried through the earlier works of his exile. When the news came to him at Vilvorde that his days were numbered, and he faced death with his task more than half undone, it must have been the bitterest disappointment to him to know that the matchless poetry of the Psalms, the pleadings and warnings and promises of the prophets, must be rendered by other hands than his. History has shown that his successors were capable of carrying on the work in the same large spirit with which he began it, falling naturally into the style which he originated; so that the English Old Testament, as we have it, shows no break, but is essentially a literary unit. But the fact that the men who gave us the English Psalms and Proverbs and Isaiah could doubtless have translated the historical books as well as Tyndale, had his version never been begun, should not lead us to belittle the worth of that beginning, nor to underrate its influence on the subsequent history of our Bible.

We shall inquire, first, under what circumstances Tyndale gained his knowledge of Hebrew; second, what sources he used in his version of the Pentateuch and to what extent his work was original; third, what influence his version exerted upon later translations and upon English literature. These are the three phases of the subject upon which there has been most controversy among those writers who have dealt with the matter at all, and upon which no agreement has been reached. The uncertainty which

<sup>&</sup>lt;sup>1</sup> See Demaus, p. 238.

still prevails is due in part to scanty evidence, in part to preconceived theories.<sup>1</sup>

It will be desirable, before considering the first question, to introduce an outline of Tyndale's life, to serve as a groundwork for chronological references. The sources are not abundant. Foxe's account in the Acts and Monuments is the basis of all the later narratives. While biographers accept large portions of it as authentic, they reject certain statements which conflict with other sources, with less hesitation because of Foxe's well-known inaccuracy in matters of historical data. To Foxe must be added the indirect evidence in the controversial works of Sir Thomas More directed against Tyndale, a voluminous correspondence preserved in the English state papers bearing upon the attempts first to apprehend Tyndale, and afterward to induce him to return to England as a tool of the ministry; and a few scanty but interesting hints in the Belgian state papers relating to the imprisonment and trial. Autobiographical references in Tyndale's own writings are the most important of all, but these are unfortunately too rare and ambiguous to give much assistance in correcting the romancing instinct of Foxe and filling the large gaps left by existing documents. The materials have been worked up in Anderson's Annals of the English Bible, Westcott's History of the English Bible, and similar works; but most elaborately and impartially in the standard biography by R. Demaus (London, 1871), which has not been superseded and is not likely to be. It is based upon a careful study of the sources, and is marked by judicious, but not intemperate, admiration of the great reformer. Mr. Demaus had access to many manuscript records not known to the earlier biographers, spent years in the unraveling of ingenious clues, and produced what will probably continue to be the authoritative life. For the study of Tyndale's New Testament in its historical and bibliographical phases there is a much larger body of literature, including bibliographical collations, facsimiles, reprints, etc. But for his life, particularly his work on the Old Testament, not much can be added to the list given above. The article in the Dictionary of National Biography (Vol. LVII, p. 428) by Edward Irving Carlyle is longer than that in the Encyclopædia Britannica or other general works of reference, but contains no new material, and appears to be based chiefly on Demaus.

William Tyndale was born in Gloucestershire<sup>2</sup> between 1480 and 1490. The date 1484 assumed by Demaus rests upon general considera-

<sup>&</sup>lt;sup>1</sup> On the subject of Tyndale's Hebrew Scholarship see Demaus, pp. 217, 233-37; Mombert, p. lxxxvi; *Athenæum*, 1885, pp. 500, 562, an unsigned review of Mombert's book. <sup>2</sup> Foxe, "About the Borders of Wales" (p. 1075).

tions rather than upon direct evidence. Of his early life next to nothing is known. He was sent to Oxford, entered in Magdalen Hall perhaps about 1504, and spent some years in the university, winning the bachelor's and master's degrees. This was the period when the mediæval seclusion of Oxford was being invaded by disciples of the new learning from the continent, and Greek studies were enthusiastically prosecuted by the vounger men. Grocvn and Linacre were teaching the classic Greek; Latimer and Colet lectured on the Greek Testament. The influence of Colet, particularly of his lectures on the Pauline epistles, must be regarded as fundamental in forming the opinions of young Tyndale. In 1510 Erasmus of Rotterdam began his five years of residence at the sister University of Cambridge, whither Tvndale went to continue his studies. Here he imbibed the bold and radical views of the great Dutch scholar, whose contempt for the obscurantist policy of the church led him into utterances that aroused the hostility of the authorities. Demaus suggests that Tyndale's great purpose of translating the Scriptures may have been incited, or at least strengthened, by the views of Erasmus as expressed in a famous passage of his works.

How long Tyndale remained at Cambridge is not certain. By 1521, if not earlier, he returned to his native county of Gloucester to serve as tutor and chaplain in the family of Sir John Walsh. Even in this remote country parish his radical opinions excited controversy among the neighboring clergy, and he was rebuked by the chancellor of the diocese.2 It was during the two years spent there that his plan of translating the New Testament took form. In this purpose he was not moved by the example of Luther; for Luther's translation did not appear until 1522, and Tvndale can hardly have known much of Luther's plans prior to this time. Rather was this great purpose based on a conviction that reformation of the church in England must come in large part through enlightenment of the common people, who could not read the Vulgate and were kept in ignorance by the clergy. It was in controversy with a learned man of the community, says Foxe, that Tyndale uttered his famous promise: "I defie the Pope and all his lawes: and further added, that if God spared hym life, ere many yeares he would cause a boy that driueth the plough to know more of the Scripture, then he did."3

In 1523 the young scholar, full of enthusiasm and hope, departed for London, where he expected to secure the patronage of the new bishop, Tunstal, a man known to be interested in the Greek studies of Erasmus

I Foxe spells the name Welche (p. 1075).

<sup>&</sup>lt;sup>2</sup> Foxe, p. 1075.

<sup>3</sup> Foxe, p. 1076.

and More. His reception was unfavorable. The bishop, whatever his academic sympathies may have been, was an uncompromising opponent of the Lutheran doctrines then spreading through England, and dismissed Tyndale without encouragement. Having failed to secure recognition for his project from the man who seemed the most likely ecclesiastic in England to afford such help, he saw that he must work henceforth independently and in secret. For some months he resided in London with a wealthy merchant, to whom he had been introduced by Latimer, Humphrey Monmouth. In Monmouth's household he found that sympathy which had been denied him at the episcopal palace, met many learned men, and made some progress in his studies. Having learned that he could not with safety issue his translation in his native land, he left London in May, 1524, for Germany. Henceforth he was an exile; and his great work for the English nation was wrought in a foreign land, aided by foreign scholars, recognized during his lifetime only by the faithful Monmouth and a small group of courageous Englishmen who were later numbered among the humbler leaders of the English Reformation.

Reaching Hamburg, he lost no time in journeying to the Saxon city of Wittenberg to see Luther. He arrived at this Mecca of reformers at a somewhat inopportune time for personal intercourse with the apostle of German Protestantism. Luther was in the midst of the busiest period of his career, when the land was torn as under with the struggle known as the Peasants' War, and with the political upheaval consequent upon the contest between Leo X and the German states. Luther had published his New Testament two years before, and was now issuing controversial pamphlets, preaching in the university church, and working on his Old Testament. Nothing is definitely known of the personal relations of the English visitor with his German colleague. Those who deny that Tyndale made any use of Luther's labors go so far as to reject altogether the statements of early writers as to this visit to Wittenberg, but without sufficient reason. Assuming that these contemporary accounts are correct, Tyndale must have enjoyed in the university town a measure of quiet and sympathy which enabled him to make rapid progress with his version of the New Testament. Hebrew and Greek had been taught in the university for years. Disciples of Johann Reuchlin, the father of German Hebraists, were to be found there, as well as Greek scholars and theologians. During the nine or ten months of his sojourn Tyndale

<sup>&</sup>lt;sup>1</sup> Sir Thomas More, Dialogue, Conjutation; Cochlæus, Commentarii de actis et scriptis M. Lutheri, p. 132; Foxe, Acts and Monuments, p. 1076. Demaus, pp. 94-97. Contra, Anderson, Annals of the English Bible, pp. 24 ff.

probably began his acquaintance with the Hebrew tongue, facilities for which were greater at Wittenberg than at Hamburg, Cologne, or Worms—cities where he spent the following years. For at Wittenberg he might have the assistance in his Hebrew studies of Christian scholars; while in the other cities he must depend chiefly or entirely upon Jewish instructors, many of whom were still suspicious of Christians desiring their aid.

With the help of his amanuensis, William Rove, an eccentric person who gave him more trouble than his work was worth, Tvndale translated the New Testament in less than a year. Believing it to be impolitic to have his work bear the imprint of a Wittenberg printer, and so expose it at the start to the censorship of German and English enemies, he removed to Cologne, after a trip to Hamburg to receive a remittance of funds from Monmouth. The printing of the book at Cologne was interrupted by the discovery of his project through the investigations of Cochleus, an agent of the church. With the sheets of the first part of the book, Tyndale and Roye hurried away in time to escape arrest, and resumed the enterprise in the safer refuge of the city of Worms, already a center of the Protestant movement. Here, from the press of Peter Schoeffer, was issued in 1526 the octavo Testament of Tyndale. The quarto sheets of the earlier portion brought from Cologne were also, it is believed, completed in that form, by Schoeffer or some other printer, and thus two editions were put into The only complete copies now in existence, however, are all of the octavo edition. Buschius states that six thousand copies of the Testament were printed at Worms, and this has been supposed to include both editions. Of these six thousand only one incomplete quarto and two octavos are now extant.

Within a few months of its publication, Tyndale's anonymous translation reached England. In the spring of 1526 it was secretly circulated in large numbers. Coming soon to the notice of the authorities, it was condemned by Tunstal and others, at first without knowledge of its authorship, regarded simply as the work of the Lutherans, whose activity was becoming notorious. The burning of such copies as could be seized did not retard its circulation. An unauthorized reprint by Christopher of Endhoven at Antwerp² helped to swell the supply needed to meet the growing demand. Desperate attempts were made in England to buy up and destroy all copies that could be found. This brisk demand merely moved the Dutch printers to issue still another edition. Their two editions are said by George Joye to have numbered about five thousand copies. The

Espalatinus' Diary in Schelhorn, Amoenitates literariae, IV, 231.

<sup>&</sup>lt;sup>2</sup> Demaus, p. 157.

investigations set on foot by Tunstal and Wolsey finally succeeded in fixing the responsibility for the translation upon Tyndale and Roye. But Roye, already separated from his master because of his erratic habits, had been lost track of, and Tyndale managed for the time to elude the emissaries of the English prelates.

In 1527 he left Worms. Direct evidence of his residence for the next two years is lacking. For reasons of prudence he took care to keep his movements secret. It has been assumed, however, by biographers, from certain indications, that he made his home in the university town of Marburg, a center of Reformation influence second only to Wittenberg itself. Here, in common with other reformers, he would enjoy the powerful protection of the Protestant Landgraf Philip of Hesse-Cassel, and the advantages of the new Protestant University of Marburg founded by that ruler. Here also there was a printing establishment less likely to be invaded by English spies than those at Cologne and Worms, conducted by Hans Luft.<sup>2</sup> Among his associates here was the learned Hermann Buschius, whom he had already met at Worms, and whose testimony to his learning is worthy of note.<sup>3</sup> Another illustrious man whom Tyndale probably met at Marburg was the Scottish protomartyr Patrick Hamilton, who spent a few months there in 1527 with three companions.

In the following spring, May 8, 1528, Tyndale issued from the press of Hans Luft his Parable of the Wicked Mammon, a work on the Reformation doctrine of justification by faith, and The Obedience of a Christian Man, treating of the duties of a Christian citizen in his religious, family, social, and civic relations. Of the contents of these important works, and their bearing upon the English Reformation, this is not the place to speak.

During 1529 the attacks on Tyndale from English sources increased in violence. In particular the pamphlet campaign of Sir Thomas More against him began; a controversy which was renewed several years later and led to some of Tyndale's ablest polemic writings. During that year Tyndale visited Antwerp, presumably in connection with arrangements for promoting the exportation of his New Testament and other works. It happened that More and Tunstal were then on the continent assisting in the negotiation of the Treaty of Cambray; and Tunstal went

<sup>&</sup>lt;sup>1</sup> Demaus, chap. vii.

<sup>&</sup>lt;sup>2</sup> Dr. Mombert attempts to show that "Malborow in the land of Hesse" is not Marburg, but a pseudonym for Wittenberg. He presents arguments tending to show that Hans Luft was never in Marburg. See his preface, p. xxix. Cf., contra, Athenæum. 1885. pp. 500 ff.

<sup>3</sup> P. 22.

to Antwerp in the hope of seizing some of Tyndale's Testaments. As in the former case, the purchase of a large supply for confiscation was easily effected, but the publication of further editions was thereby made possible. There is uncertainty as to Tyndale's movements during 1529. Foxe relates that the translator sailed from Antwerp for Hamburg, was wrecked, with the loss of all his books and manuscripts, reached Hamburg by another ship, and spent some months there, from Easter to December, translating, with Coverdale's aid, the entire Pentateuch. The reference to Coverdale is not accepted as very important by biographers, as Coverdale could hardly have aided Tyndale in the actual task of translation, being at that time but slightly acquainted with Hebrew. The entire incident is believed by Demaus 1 to be confused or misdated, as it conflicts with the Antwerp anecdote about Tunstal, which is placed in the late summer of 1529. Demaus thinks it probable that, instead of going to Hamburg at this time, Tyndale returned to Marburg; and, if so, may have been present at the famous debate between Luther and Zwingli upon  $ec{ec{v}}$ the eucharist, which led to the final separation between the German and the Swiss reformers.

Whether the work of translating the Pentateuch was accomplished at Hamburg or at Marburg, it was completed by the latter part of 1529; for the Genesis bears the imprint of Hans Luft, the Marburg printer, under date of January 17, 1530. The Pentateuch was not printed as a whole, but the several books appear to have been issued at brief intervals, perhaps in two groups, which were bound together. Genesis and Numbers are in black-letter; Exodus, Leviticus, and Deuteronomy, in roman type. No satisfactory explanation has been given of this diversity of type. Some have supposed that the three books in roman were published in some other city, but Demaus finds that all five books have the same form, the same style of ornamental title-pages, and the same paper. Each book has an introduction, marginal notes, and a glossary of Hebrew words and proper names containing the etymology of these terms as understood by the translator.

Having seen his Pentateuch safely through the press. Tyndale entered upon the most important of his controversial works, *The Practice of Prelates*. This was an attack upon the hierarchy, particularly the Pope and the English bishops, in which their excesses and extortions were satirically compared with the simplicity of the New Testament church polity. Wolsey came in for special denunciation for his selfish ambition, not alone from

<sup>1</sup> Acts and Monuments, p. 1077.

<sup>&</sup>lt;sup>2</sup> P. 220.

the point of view of an ecclesiastical reformer, but considered from Tyndale's position as a partiot and still loyal supporter of the king.

The attacks of Sir Thomas More upon Tyndale were instigated by Tunstal, who wrote to him March 7, 1528, requesting that he undertake the defense of the Catholic faith against Lutheran heretics. More was the most learned man in England, a Greek scholar, friend of Erasmus and Colet, author of *Utopia*, a defender hitherto of liberal principles in religion and government. The singular contrast between his previous career and the bitterness and narrowness displayed by him toward his exiled fellowcountryman, Tyndale, is one of the puzzles of literary history. volume of this controversy, A Dialogue of Sir Thomas More, Knight . . . . wherein he treated divers matters . . . with many other things touching the pestilent sect of Luther and Tyndale, appeared in June, 1529, just before More left for Cambray. Tyndale worked on his reply during 1530 and published it at Amsterdam in 1531. More answered in 1532 with his Confutation, following this up with passages in the Debellation of Salem and Byzance, the Apology, and the Answer to the Poisoned Book. Much of More's bitterness was due to Tyndale's mistaken charge that the lord chancellor had been moved by mercenary motives in undertaking the task of defending the church against the reformers. The subject-matter of the volumes on both sides covers the whole field of the Reformation dogmas, the alleged abuses of the church, and the merits and defects of Tyndale's version. Notwithstanding More's superior learning in general history and politics, and the great advantage he possessed because of his official position and his intimate acquaintance with the rapidly changing internal affairs of England, he was unquestionably worsted in the argument. works he shows that he himself felt this, and from urbane controversy he descends to vulgar and malicious abuse.

Tyndale in his Obedience of a Christian Man had laid down principles in regard to the supremacy of the state over the church in all civil affairs which now became popular in court circles at home. For Wolsey had been superseded by Thomas Cromwell, and it was Cromwell's plan to assert the rights of the king against the claims of the Pope. This new premier, only superficially acquainted with Tyndale's writings, believed that a pamphleteer so acute and eloquent might render valuable service in this campaign. He therefore, without full consultation with the king, directed the envoy at Antwerp, Stephen Vaughan, to ascertain on what terms Tyndale would return to England. It appears that this was not a scheme to entrap Tyndale and then put him out of the way, but a genuine

Wilkins, Concilia, III, 711; Demaus, p. 263.

attempt to bring him back as an ally in the new policy inaugurated by Cromwell. Vaughan, after some correspondence with Tyndale, had three interviews with him at Antwerp during the early months of 1531, and was completely won over by the evident sincerity and power of the supposed retic. He could not, however, persuade the exile to risk his liberty and s life by setting foot in England, where More and Tunstal were still eathing out slaughter against him. Meantime Tyndale's Practice of relates having come to the notice of Cromwell and of his royal master, ie situation suddenly changed. The Obedience of a Christian Man was a pleasing book in a king's ears. The Practice of Prelates was rank heresy and treason. Cromwell, by Henry's command, made Vaughan cease his efforts to enlist Tyndale in the king's service. Before long Vaughan was superseded at Antwerp by a man of another stamp, Sir Thomas Elyot, and the attitude toward Tyndale became one of hostility. But for a time the exile eyaded his enemies.

During that year, 1531, he translated and published a translation of the book of Jonah, with a prologue. Subsequently he suspended his translation work in order to enter upon the task of expounding the Scripture. In 1531 appeared his exposition of the First Epistle of John. In 1532, after he had left Antwerp, and while he was roaming from one German city to another, an exposition of the Sermon on the Mount was published. This was to some extent based on Luther's homilies on the same portion of Scripture, but was nevertheless an original work. In 1533 there was published anonymously at Nuremberg a treatise entitled *The Supper of the Lord . . . . wherein incidentally More's letter against John Fryth is conjuted.* This is attributed to Tyndale; it is an exposition of the sixth chapter of John. Written to defend Tyndale's friend John Fryth, now under arrest in England, it was without avail. Fryth, who had been with Tyndale on the continent much of the time since 1528, and was his closest companion, was tried, condemned, and suffered martyrdom July 4, 1533.

The vigor of the pursuit of Tyndale having now temporarily abated, he settled again in Antwerp, and spent about two years there quietly, busy with the revision of the Pentateuch and the New Testament. New editions of both were issued in 1534. In the revised edition of the Pentateuch the textual changes were confined to the book of Genesis. Some alterations were made in the glossaries and prologues. The revision of the New Testament was radical and extensive. Prologues and marginal notes were also added. This revised edition was preceded by an unauthorized and garbled edition of the Testament by Tyndale's former friend,

<sup>&</sup>lt;sup>1</sup> See a collation of these alterations in Mombert, p. ciii.

George Joye, who introduced a few changes for doctrinal reasons, and sought a scholar's credit for a piece of literary piracy. It led to a bitter controversy between him and Tyndale. Early in 1535 Tyndale had a second revision ready for the press, but was arrested before its publication.

The plot by which the great translator fell into the hands of his enemies was not instigated by King Henry nor by the dominant party in England, now by no means ill disposed toward him. It was rather the work of the Catholic reactionaries, foiled in their attempt to prevent Henry's breach with Rome, and furious against Tyndale as one of the leaders in the Protestant movement, as he was also the most defenseless. Betrayed through the treachery of a supposed friend, Henry Philips, he was arrested in the streets of Antwerp by the officers of the Emperor Charles V, and imprisoned in the castle of Vilvorde, eighteen miles away. The date of his arrest is fixed by a document still in the archives at Brussels at about May 23, 1535.

Efforts were made to save him from the heretic's fate. His friend Thomas Poyntz, at whose house he had resided for a year, risked his own life in the vain attempt to change the determination of the authorities. Cromwell, when appealed to, used some pressure to obtain the same end, but failed. The trial, before a special commission, occupied several months in 1536. Tyndale answered the elaborate charges of his prosecutors with ability and eloquence, but the conclusion was foregone. In midsummer sentence of death was passed upon him. During his prison life he pursued his studies so far as he was able. A Latin letter written by him to the governor of the prison, requesting warmer clothing, candles, and the use of his Hebrew books, is still extant. On October 6, 1536, he suffered martyrdom at Vilvorde, being first strangled and then burned.

Having before us this outline of Tyndale's life, the first question bearing upon the subject of this paper is: Where and how did he learn Hebrew?

The answer to this question must be wholly inferential. Tyndale, so far as can be judged from the history of his early life, knew nothing of Hebrew when he left England in May, 1524. He was to some extent acquainted with Hebrew before writing *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man*, published in the spring of 1528. He translated the Pentateuch in 1529. This fixes the period of his first Hebrew studies upon which his translation was based between 1524 and 1528.

<sup>1</sup> Foxe tells, in much detail, the story of the arrest, imprisonment, and efforts to save Tyndale's life (pp. 1077-79).

Between his arrival in Germany in 1524 and his arrest in 1535, Tyndale spent his time in the following cities, so far as can be discovered or surmised:

Hamburg: May, 1524

Wittenberg: May, 1524-April, 1525

Hamburg: April, 1525

Cologne: April-September, 1525

Worms: October, 1525-. . . . (?) 1527

Marburg(?): . . . . 1527-August, 1529

Antwerp: August, 1529 Hamburg(?): . . . . 1529

Marburg: December, 1529-. . . . 1530

Antwerp: 1531-1535

Since his stay at Hamburg in May, 1524, and again in April, 1525, was brief, and the period of not more than five months spent at Cologne was occupied with the printing of the unfinished quarto New Testament, Tyndale learned his Hebrew in Wittenberg, Worms, and Marburg. Inasmuch as the early months of his stay at Wittenberg must have been chiefly occupied with the translation of the New Testament, not to mention the acquisition of the German language, we may probably place the earliest date of his Hebrew studies in the beginning of 1525; and inasmuch as the translation of the Pentateuch must have occupied the most of 1520, the study of the language preparatory to that task can hardly have continued much beyond 1528. This leaves four years during which Tyndale may have labored steadily or at intervals upon the Hebrew grammar and Scriptures. But there is evidence that by the second year of this period he had already made much progress in the language. Herman Buschius, one of the group of German Humanists which included Reuchlin, Erasmus, Ulrich von Hutten, and other leaders in the revival of learning, met Tyndale at Worms before August 11, 1526, and told Spalatin that the Englishman who translated the New Testament was "so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whichever he spoke you would suppose it his native tongue." We must allow for some exaggeration in this statement, since it is highly improbable that Tyndale could actually converse with any fluency in Hebrew, and unlikely that he had much fluency in the Italian and Spanish. But the words of Buschius, recorded by a disinterested third person, certainly show that Tyndale had made more than a beginning in Hebrew when he had been in Worms only about nine months. We are led therefore to assume a period of elementary study at Wittenberg during the latter months of his

Diary of Spalatinus, printed in Schelhorn, Amoenitates literariae, IV, 431.

stay there (January-April, 1525); a partial interruption, possibly, during the busy period of getting the New Testament to press at Cologne and Worms (April-December, 1525); a renewed study, under Jewish guidance, at Worms during 1526 and part of the following year; and a further period of study in a university atmosphere with scholarly associates at Marburg, 1527–29.

It will now be necessary to examine the evidence for the theory above outlined as to the time and places of Tyndale's Hebrew studies. That he knew no Hebrew when he left England in May, 1524, is to be inferred from three considerations. First, Hebrew was not taught at Oxford or Cambridge prior to that time. Second, in the absence of Christian teachers at the universities, Tyndale, so far as we can judge, had no opportunity of learning from Jewish instructors during his sojourn in London (1523–24). There is no evidence that any impulse had yet reached England from the enthusiastic campaign of Hebrew study in Germany started by the Pfeffer-korn-Reuchlin controversy. Third, there is no evidence that copies of the Rudimenta Linguae Hebraicae of Reuchlin (1506) or other grammatical manuals had reached England during Tyndale's residence at the universities. So we conclude, in the absence of any proof or contemporary hint to the contrary, that neither from Christians, Jews, nor books did Tyndale learn anything of Hebrew in England.

Evidence of the progress of Tyndale's Hebrew studies, in addition to the testimony of Buschius in the summer of 1526, is found in the two doctrinal treatises published in the spring of 1528, The Parable of the Wicked Mammon and The Obedience of a Christian Man.

In The Parable of the Wicked Mammon appears this remark on the word "Mammon":

First, Mammon is a Hebrew word and signifieth riches or temporal goods, namely all superfluity, and all that is above necessity and that which is required unto our necessary uses wherewith a man may help another without undoing or hurting himself: for *hamon* in the Hebrew speech, signifies a multitude or aboundance of money, and therehence cometh *mahamon* or *mammon*, abundance or plenteousness of goods or riches.<sup>1</sup>

In The Obedience of a Christian Man is this comment on the Hebrew idiom:

St. Jerome also translated the Bible into the mother tongue, why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue

I The Fathers of the English Church, Vol. I, p. 103.

agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into the English word for word, when thou must seek a compass i the Latin.

With reference to the places where Tyndale learned Hebrew and the surces of his knowledge many inferential conclusions can be drawn from e well-known history of the Talmud controversy which ushered in the reformation.

Johann Reuchlin was the first German Christian to study Hebrew. Born at Pforzheim in 1455, educated in Greek at Paris and Basel, he became a teacher of the classics, though also practicing the profession of In middle life, after a brilliant career in diplomatic service, he began the serious study of Hebrew with Loans, the Jewish physician to the emperor Frederick III. In 1498 at Rome he continued these studies with another learned Jew, Obadiah Sforno. Returning to Germany, he began to teach the language to the many eager humanists at Heidelberg, Stuttgart, and other cities where the Greek learning was already cultivated. In 1506 he issued his Rudimenta Linguae Hebraicae, the first Hebrew grammar in a European language for the use of Christians, if we except the brief and imperfect sketch published in 1503 by Conrad Pellicanus, who had learned something of the language by working over Hebrew manuscripts almost without instruction. In 1512 Reuchlin issued the Hebrew text of the penitential Psalms with grammatical notes. He was regarded as the most learned Hebraist in Germany, though during the first decade of the century numerous competent scholars had followed his example and studied the language under the guidance of learned Jews in Germany, Italy, and France.

When therefore in 1509 an attack on the Jews and confiscation of their books were planned by certain of the Dominican monks of Cologne, led by John Pfefferkorn, it was to Reuchlin that the emperor, Maximilian, referred this subject to investigate and report. His reply, defending the Jewish books against the charge of insulting Christianity, angered his enemies beyond measure. A controversy ensued which lasted for six years, and ultimately involved all the representative men of Germany on one side or the other; the Humanists siding with Reuchlin in defense of the Jews, the ecclesiastics and many of the university faculties against him. Though Reuchlin escaped condemnation in the proceedings brought against him for his refusal to recant, he suffered much abuse and material

Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures (Parker Society edition, 1848), p. 148.

losses for his stand. It was the indignation aroused among the liberals by the bigotry displayed in this controversy, together with the sate of the *Encomium Moriae* and the *Epistolae Obscurorum Virorum*, which prepared the way for the Lutheran Reformation.

The bearing of this Reuchlin-Pfefferkorn controversy upon the eneral introduction of Hebrew instruction into German universities is ovious. When the young Humanists, hitherto content with the newly discovered riches of the Greek classics, found themselves forbidden by the obscurantist party in the church to read the dangerous Jewish works or to attempt to study the Old Testament in the original, that was the very thing they were the most eager to do. Accordingly, the natural course of events was hastened; the Hebrew instruction, which under normal conditions might have taken a generation to spread through the universities, and become popular, sprang at once into a place second only to Greek. The demand for teachers sent many men to Reuchlin, Sebastian Münster, Pellicanus, and the other pioneers, for grounding in the hitherto despised language. Textbooks were issued in rapid succession.

Thus, when Tyndale reached Germany, Hebrew was no longer a novelty in the centers of learning. Reuchlin was dead, but his younger associates and pupils were fairly well equipped to carry on his work.

- <sup>1</sup> The following list of Hebrew textbooks published from 1500 to 1530 is given in the *Jewish Encyclopedia*. Many of these ran through several editions.
- 1504. Pellicanus, Conrad. De modo legendi et intelligendi Hebraeum (Strasburg).
- 1506. Reuchlin, Johann. Rudimenta Linguae Hebraicae una cum Lexico (Pforzheim)
- 1508. Tissardus, Franciscus. Grammatica Hebraica et Graeca (Paris).
- 1513-1521. Guidaccerius, Agathius. Institutiones Graecae Hebraicae (Rome).
- 1516. Capito, W. F. Institutiuncula in Hebraicam Linguam (Basel).
- 1518. Boeschenstein, John. Hebraicae Grammaticae Institutiones (Wittenberg).
- 1502. Münster, Sebastian. Epitome Hebraicae Grammaticae (Basel).
- 1520. Pagninus, Sanct. Institutiones Hebraicae (Lyons).
- 1522. Anonymous. Rudimenta Hebraicae Grammaticae (Basel).
- 1524. Münster, Sabastian. Institutiones Grammaticae in Hebraicam Linguam (Basel).
- 1525. Aurigallus, Matthew. Compendium Hebraicae Chaldaeaeque Grammaticae (Wittenberg).
- 1526. Zamorensis, Alphonsus. Introductiones Artis Grammaticae Hebraicae (Complutum).
- 1528. Van Campen, John. Ex Variis Libellis Eliae . . . . quidquid ad Graecam Hebraicam est necessarium (Louvain).
- 1528. Fabricius, Theodorus. Institutiones Linguae Sanctae (Cologne).
- 1528. Pagninus, Sanct. Institutionum Hebraicarum Abbreviatio (Lyons).
- 1529. Clendardus, Nicolas. Tabulae in Graecam Hebraicam (Louvain).
- 1530. Sebastianus, Augustus. Grammatica Linguae Ebraae (Marburg)

Chairs of Hebrew existed at Heidelberg, Wittenberg, and perhaps at others of the universities, while one was established at the new University of Marburg about the time of Tvndale's arrival there.

When Tyndale, in the year 1529, set about the work of translating the Pentateuch, his equipment for the task was by no means meager. He had, first of all, acquired facility in the difficult art of translation by his New Testament. In that task he had chosen the style which seemed best fitted for rendering the Scriptures—a style so simple in its structure, so close to the paratactic quality of Hellenic Greek, that it is well-nigh transparent. The reader imagines he is reading the one inevitable, obvious sentence which alone could render the original into English; and not until it is compared with the painful artificialities of modern attempts to translate the New Testament into contemporary speech, not until the scholar compares Tyndale's Testament with the current English of the early Tudor period, is the full significance of this first modern version perceived. Those who are never content to leave a writer more than the merest vestige of originality point to Wiclif's version, and seek by parallel columns to demonstrate Tyndale's heavy indebtedness of Wiclif. It is not to be denied that manuscript copies of Wiclif's Testament circulated freely as late as the latter half of the fifteenth century, and that Tyndale was, of course, familiar with it. Neither can it be denied that in the choice of words, notwithstanding the obsolete diction of the earlier translator, Tyndale was often content to adopt phrases that commended themselves to him. No friend of Tyndale needs to exalt him by depreciating Wiclif. But Tyndale expressly declares that he was not dependent on his predecessor, making his own translation throughout rather than revising the old.2

On the question of Tyndale's English style as a translator we have fortunately a considerable basis for comparison in his voluminous doctrinal, controversial, and expository works. As might be expected, in these writings the sentences are longer, the rhetorical balance more elaborate; but both in invective and in exhortation, in the biting epigram and the eloquent homily, we find evidence of that genius for cadences and rhythmic flow of syllables which marks our English Bible above all other works of English prose. The only writers of his age in whom we find this style

<sup>&</sup>lt;sup>1</sup> Among the Hebraists in Luther's circle at Wittenberg were Matthæus Aurogallus, Johann Forster, Bernhard Ziegler, and George Rörer. See Buchwald, *Doktor Martin Luther*, p. 321.

<sup>&</sup>lt;sup>2</sup> "I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like another in the Scripture beforetime" ("Epistle to the Reader," subjoined to the New Testament).

developed, with its nice balance of the Latin and Anglo-Saxon words and syntax, are Latimer, in his sermons, for the short sentence and pithy phrase, and Cranmer, translator of the larger part of the *Prayer Book* for the rhythms. It was not the common style of learned men in the reign of Henry VIII. Sir Thomas More shows few traces of it. He writes a Latinized English without flexibility and without melody. The English version of the *Utopia* is, of course, not by More at all, but by one Ralph Robinson, and belongs to the following generation.

This style of Tyndale's, which set the fashion for Coverdale and all his successors, owes not a little of its charm to the fact that it was shaped in its phrasing by the loose syntactical structure of the Greek Testament. It is to be noted that among the numerous translations of the Early Tudor period those from the French—for example, Lord Berners' version of Froissart—most nearly approach this style of Tyndale's; and for the obvious reason that the translator in each case happened to be too good a scholar to paraphrase in Latinized periods a narrative told in short words and co-ordinate clauses. We have but to compare Tyndale at his worst—that is, in his most vehement tirades against More—with the typical pamphlets and formal correspondence of Henry's reign, to feel instantly the individuality of the man and his feeling for the new English prose that had so lately come into being.

If this was the first and one of the most important of Tyndale's qualifications, when he undertook the translation of the Pentateuch, a second was his Hebrew studies, already referred to. The apparatus at his command can be estimated with some approach to probability.

For Hebrew grammar he had at his command the considerable number of textbooks enumerated above, of which those by Reuchlin (1506), Münster (1520), and the two published at Wittenberg by the leading Hebraists there, Boeschenstein (1518) and Aurigallus (1525), were probably his chief authorities, since they would naturally be the most accessible.

For lexicons he had the vocabulary accompanying Reuchlin's Rudi menta (1506), Sebastian Münster's Lexicon hebraicum chaldaicum (Basel, 1508, 1523), and perhaps Pagninus' Thesaurus linguae sanctae sive lexicon hebraicum (Lyons, 1529).

For the Hebrew text there was no want of printed editions. At least five had been printed in Italy and Spain since 1488, the most popular of which was that of Bomberg, published at Venice in 1517. This included the Targum of Onkelos on the Pentateuch, of which Tyndale is supposed by some editors to have made occasional use.

For the Vulgate there were, of course, many printed editions. Of the

Septuagint, editions were to be found in the Complutensian Polyglot (1514), the Aldine edition (1518), and the Strasburg edition of 1526.

Luther's translation of the five books of Moses, the first part of his Old Testament, appeared in 1523, and was of course constantly before Tyndale in his work.

The question arises whether Tyndale had with him in Germany a manuscript of the Wiclifite Old Testament by Nicholas de Hereford or its revision by John Purvey, or whether such resemblances as can be traced between these early versions and his are either accidental or due to recollections of a version familiar to him in his youth. These resemblances are much less numerous than in the New Testament, where there is no possible doubt that Tyndale used Wiclif's work. If Foxe's story of the shipwreck on the voyage to Hamburg in 1529 be accepted, we must conclude that any such manuscript of either of the fourteenth-century Old Testament versions, even if Tyndale originally had one and used it in his first draft of Deuteronomy, was lost in that disaster; and it does not seem likely that it could be promptly replaced by friends in England in time to be used in the work on the Pentateuch.

We come now to the central problem of this inquiry: To what extent did Tyndale use the Hebrew in his Pentateuch?

This question is to be decided only by a comparison of his version with the original, with the Vulgate, with Luther's version, and with Hereford's and Purvey's. It is not so easy of settlement as prejudiced writers on either side have attempted to prove. If his authorship of the books from Joshua to Chronicles in Rogers' and Coverdale's Bibles could be assumed, we should have a larger basis for induction. The Pentateuch consists so largely of straightforward narrative, in which alternative renderings of the Masoretic text are seldom possible; it has so few obscurities as compared with the poetical and prophetic books, that we may diligently compare many chapters in Tyndale, Luther, and the Vulgate, as the present writer has done, without being able to find a single datum for our inquiry. On the other hand, there are in the Pentateuch certain well-known difficulties, due either to rare words, poetic diction, or a corrupt text, which afford a more promising field for such study.

It would be manifestly impracticable to present here in parallel columns the several versions of the entire Pentateuch, or of an entire book. Four-fifths of such material would yield negative results. The method chosen, after a comparison of the entire Pentateuch in the manner indicated, is to select such chapters as offer tangible evidence upon one side or the other—

Acts and Monuments, p. 1077.

Tyndale's originality on the one hand, his dependence on the Vulgate and Luther on the other hand. Words and phrases presenting variations deemed significant for one reason or another are quoted, with their equivalents in the Hebrew, the Septuagint, the Vulgate, the two Wiclifite versions, and Luther's version. The first chapter of Genesis is given entire, as a fair specimen of straight narrative prose, and the number and character of data for our inquiry to be found in such prose. Isolated passages from Genesis present further typical examples. From the three considerable poetic pieces in the Pentateuch, Genesis, chap. 49, Deuteronomy, chaps. 32 and 33, are taken such passages as show facts bearing on the discussion; affording, by reason of their difficulties, more numerous tangible instances of dependence or independence than any other portion of the material.

For the Hebrew the Masoretic text is given; for the Septuagint, Swete's text; for the Vulgate, the standard Vatican edition, from a copy printed at Frankfort in 1829 collated with a Venetian edition of 1478 (Newberry Library); for Hereford and Purvey, the edition of the Wiclif Bible by Forshall and Madden (Oxford, 1850); for Luther, a Bible printed at Frankfort in 1583, now in the Newberry Library; for Tyndale, the critical reprint edited by Dr. J. I. Mombert (New York, 1884), the only reprint ever made of Tyndale's Pentateuch. Dr. Mombert's work was conducted with every precaution to insure literal accuracy of reproduction, and is to be depended on so far as the text is concerned. His introduction contains a large amount of bibliographical and other information, together with certain conclusions as to the unsettled historical questions of Tyndale's life, which are at some points in conflict with other authorities. He has also taken the singular course of appending to the text of the Pentateuch. in the form of footnotes, glosses selected from Luther's version and the Rogers Bible of 1537, which at times are confusing to the student. The book was unfavorably reviewed in the Athenaum (1885, Vol. I, pp. 500, 562). The reviewer points out many alleged errors in Mombert's bibliographical statements, and ridicules his theory that the Pentateuch was really printed at Wittenberg instead of Marburg. He does not, however, criticise in any respect the fidelity of the reprint of the text of the Pentateuch, with which we are here concerned.

<sup>1</sup> The Hebrew and Greek have been collated with the texts in Walton's *Polyglot* (1657), no copy of the *Complutensian Polyglot* first edition being available. No variations from the modern text were found in the passages herein quoted.

REMARKS	Omits definite arti- cle following V H P L against Heb. LXX.	Follows LXX & L in omitting the idiomatic Hebrew	Follows L against LXX V H P.		lyghte daye, and he darcknesse nyghte; and so in Follows V and L in mornynge was the inaccurate renmade the fyrst dering of Hebrew.
TYNDALE	In the begynnynge God created heaven and erth.	The erth was voyde and emptie, and durcknesse was vpon the depe, and the spirite of god moved vpon the		And God sawe the lyghte that it was good: & devyded the lyghte from the darcknesse	And called the lyghte daye, and the darcknesse myghte; and so of the evenynge and mornynge was made the fyrst daye.
LUTHER	<ul> <li>Έν ἀρχῆ ἐποίησεν ὁ In principio creavit</li> <li>Έν ἀρχη ἐποίησεν ὁ Deus cuelum, et God of nougt</li> <li>God created clolowing V H</li> <li>Faden.</li> <li>Erden.</li> <li>Erden.</li> <li>LXX.</li> </ul>	in the early in t	ἐπάνω τοῦ ὕδατος,       aquas.       Spiryt of God was borun on the born vpon the born vpon the θερκ Petry.       wasser.       water.       water.         καὶ ἐπεν ὁ θεὸς Petry.       Dixtique Deus: Fiat And God seide, Be θεργηω φῶς καὶ ἐγέ- lux.       Dixtique Deus: Fiat And God seide, Be And God seide. Lig licht. Und hard ligt: and be maad. and ligt werde licht. Und there be lyghte and reto φῶς.       Li facta est lux.       maad igt: was maad.       was maad.       es ward licht. Und there was lyghte.	Et vidit Deus lucem And God sawg ligt, And God seig the Und Gott sahe   And God sawe the quod esset bona; that it was good, ligt, that it was et divisit lucem a and deuvlid ligt good, and he determined and deuvlid ligt particle the ligt fro derknessis, derknessis, com finsternis, darknesse	rai ἐκάλεσεν ὁ θεὸς Appellavitque hưcm như chenga hưch na chiệt the light day, and derknessis, ligt, dai, and the Liecht Tag   und   lyghte daye, and rò σκότος ἐκάλεσεν Noctem, factum- nygt. And maad derknessis, nygt, die Finsternisz the darcknesse vikture, καὶ ἐγεντο que est vespere et is euen and moru.  And the eueniid Nacht. Da ward nyghtes and so of εσπέρα καὶ ἐγεντο mane, dies nuns.  and morvetid was abend und the evenyinge was maad, o day.  Tag.  And the clepide the Und nemnet das And called the darcknesse and and and derknessis, nygt. And maad so of seen and moru.  And the eueniid Nacht. Da ward in pyghte and so of seen and moru.  Tag.  Tag. and called the farcknesse and and expression of a pyghte and so of seen and moru.  Tag. and called the farcknesse and significant and so of seen and moru.  Tag. and called the farcknesse and and so of seen and moru.  Tag. and called the farcknesse and so of seen and moru.  Tag. and called the farcknesse and so of seen and moru.  Tag. and called the farcknesse and so of seen and moru.
PURVEY P	In the bigynnyng God made of nougt heuene and erthe.	Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the Spiryt of the Lord	was borun on the watris. And God seide. Ligt be maad, and ligt was maad.	And God seig the ligt, that it was good, and he de- partite the ligt fro derknessis;	And he clepide the ligt, dai, and the derknessis. nygt. And the cuentid and morwetid was maad, o duie.
HEREFORD H	In the firste made God of nougt heuene and erthe.	The erthe forsothe was veyn with yme and void, and derknessis weren vpon the face of the see; and the	Spiryt of God was born vpon the watrys. And God seide, Be maad ligt: and maad is ligt.	And God sawg ligt, that it was good, and deuydid ligt fro derknessis.	And clepide ligt, day, and derknessis, nygt. And maad is euen and moru, o day.
VULGATE	In principio creavit Deus caelum, et terram.	Terra autem erat inanis et vacua, et tenebrae erant su- per faciem altyssi; et Spiritus Dei ferebattur super	aquas. Dixitque Deus: Fiat lux. Et facta est lux.	Et vidit Deus lucem quod esset bona; et divisit lucem a tenebris.	Appellavitque lucem Diem et tenebras Noctem, factum- que est vespere et mane, dies unus.
LXX	Έν ἀρχῆ ἐπούησεν ὁ θεὸς τὸν ούρανὸν καὶ τὴν γῆν,	η δε γη ην αόρατος και ακατασκεύα- στος, και σκοτος επάνω της άβυσ- σουν και πνεύμα θεού επεφερετο	έπάνω τοῦ ϋδατος, καὶ εἰπεν ὁ θεὸς Γενη- θήτω φῶς, νετο φῶς,	Καὶ ίδεν ὁ θεὸς τὸ φῶς στο καλών καὶ διεχώριστεν ὁ θεὸς ἀτὰ μέσον τοὺ φω- τὸς καὶ ἀτὰ μεσον τοῦ σκότους.	
HEBREW Heb.		הארץ: ההארץ היתה תהו ובהו השוד על-פני ההום ורות מלהים מרהפת	על־פני המים: יהומר אלהים יתי אור ויהי יציר:	הרא אלהים את האור טי טוע וינדל אלהים עון	התשך: ריקרא אלהים לאור יום רלתשך קרא רלתשך קרא יילה נקר יום ייהי מקר יום
	Gen. 1:1	И	ю	4	v

REMARKS	Van Gott sprach: Es And God sayd: let Firmament from V averde ein Feste here be a fyr H.P. zwischen den was sern! und eine sey the waters, and Heb. LXXV.H.P. ein unterscheid let it devyde the hilometring, sern.  Ba machet Gott die Tymament and Feste   und schei fyrmament and det das wasser winder der Festen   the fyrmament. unber der Festen   from the waters tor der Festen   from the waters the fyrmament. And it was so.  Und Gott nemet die And God called the Festen   Himmel. fyrmament keaven   fyrmament fand der ander Tag.  And so of the even. Cf. vs. 5.  Ba ward ausz.  And so of the even. Cf. vs. 5.  Ba ward ausz.  And so of the even. Cf. vs. 5.  Ba ward ausz.  And so of the even. Cf. vs. 5.  Seconde daye.	the waters that are vinder beaven gether them selves vinto one place,! Pfollows Heb. LXX hand it came so to 2Follows L as often in correct cendering one of 2Follows L as often in correct cendering o
1	And God sayd: let there be a fyr mament betwene the waters, and let it devyde the waters and let it devyde the fyrmament and parted the waters which were vaders which were vaders the fyrmament. From the fyrmament. And it was so.  And God called the fyrmament. And so of the even.  And so and morninge was marde the seconlegic.	And God sayd, let the waters that are vider them selves with one plated, that? The drye lande may appere. And it came so to passe.
7		Forsothe God seide. Find Gott sprach: Es And God sayd, let The watris, that some side side das was the waters that are ben vindur heuene. For interdem Him - vinder hem selves place, and a drie daster dast man vinde one place! place appere; and das trockes selve. It at 2 the drye it was doon so. Und es geschach lande may apperer; also,
4	Seide forsothe God.  Be mand a firma ment in the mydded of watres, and duyde it watres fro watris, and clot mander the firmament. and duydid watris that weren veren from the firmament about the ferman ment; and it is mand so.  And God depide the firmament, hence, firmament, hence, firmament, hence, firmament from the firmament, and it is mand go depide the firmament, hence, firmament and mand is euen mand, the seconded day.	Forsothe God seide.  The warris, that ben vadur heuene, be gaderid in to o place, and a drie place appere; and it was doon so.
II	Seide forsothe God. Be maad a firma ment in the myddel of watres, and dyugde it watres fro watrys.  And God made the firmament, an d dyugdid watris that weren vadre the firmament fro fles that weren aboute the ferma- ment; and it is maad so. And God elepide the firmament, heuren. And maad is euen and mort, the secounde day.	God forsothe seide, Gadrid be watris, the whiche ben vadre beuene, in to o place, and apore the drie; and mand it is so.
Λ	και είπει ὁ θεός Γ'ετρ- Dixit quoque Deus:  θήτω στερεώμα ε'r Γίμα firmamentum  και έτσυ δοσχωρι- ci dividat aquarum.  στος και είστος και  τος και είστος και  τος και είστος και  τος στρεώμας και  ποτιμιπ. divisique  και ἀνερουρατος θος  και ἀνερουρατος θος  και ἀνερουρατος  ποτιμιπ. divisique  απο τος ἡν ὑποκάτω  ποτι στερούματος  και ἀνερουρατος  πους τρεροματος  και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἀνερουρατος   και ἐνερουρατος   και ἐνερουρατος   και ἐνερουρατος   και ἐνερουρατος   και ἐνερου	kai etrer i θεθε 29-  Karlin etrer i her etrer i he
LXX	και είπει ο θεός Γειη- θήτο στερείομα εν μεση τοῦ ϊδάτος. και έστο διαχορι- ζον αὐτι μεσου υδα- τος και ὑποιρει- ο θεός τὸ στερείομα και διεχώρισει ὁ θεός αὐτό μεσου τοῦ ϋδα- τος ὁ ἢυ ὑποκάτοι τοῦ στερείομασιος, και ἀνά μεσου τοῦ ϋδα- τοῦ στερείομασιος, και ἀνά μεσου τοῦ ἐπέινο τοῦ στερείομα ο θεός τοῦ στερείομα ο ὑρα- τόν και ἐκάλσιν ὁ θεός τὸ στερείομα ο ὑρα- τόν και ἐξος- μετο ἐσπέρα και ἐγεί- νετο ἐσπέρα και ἐγείτο προις, ἡμε- ἐγείτο προις, ἡμε- ἐγείτο προις, ἡμε- ἐγείτο προις, ἡμε- ἐγείτο προις, ἡμε- ἐγείτο προις, ἡμε-	ρα οιντερα. Καί είπει ὁ φός Συ- ιαχθήτα το ϋδωρ τὸ ὑποκάτω τοὺ ούρα- ιοῦ εἰς συναγωγήτι μίαν καὶ ὁφθήτω ἡ ξηρά: καὶ συνηχθή τὸ ῦδορ τὸ ὑποκάτω τοῦ οὐρασῦ εἰς τὰς συναγωγάς συναγωγάς συναγωγάς συναγώγήτ καὶ ῶψθη ἡ ξηρά.
HEB.	ייאמר אלהים המים יהי למים: למים: אמ־הרקיע אישר מיהות להקיע ובדל בון המים לרקיע ובדל כון המים לרקיע ובדל כן: המים אלהים לרקיע שמים לרקיע שמים	ייאמר אלהים יקור המים מחתת השמים אל־מקום אחר וחראה היבשה
	6en. 136	٥

		Et vocavit Deus ari- dam, Terram, congregationesque aquarum appel- lavit Maria. Et vidit Deus quod esset bomun. Et ait: Germinel And saith. Burion terra herbam vi- rentem, et facien- tem semen, et lig- num pomiferum makynge fruyt, faciens fructum after frustem.	drie, erthe; and the gaderyngis of watris he elepide. sees. And God saigh that it was good; and saith. Burion the erthe grene seed, and appletre makynge fruyt after his kynd.	drie place, erthe; and he elepide the gadryngs togidere of watris, the sees. And God seig that it was good; and seide. The erthe berings forthgreene peripa and maktwom	And God clepid the And God clepide the Und Gott mennet And god called the Inaceurate introducdrie, erthe; and drie place, erthe; das trocken   Erde  drye lande the erth tion of def. art. the gaderyngis of and he clepide the und die samlung and the gatheringe against Heb. LXX watris he elepide, gadryngis togidere der Wasser nen. togyther of waters (V) H.P.	And god called the	Inaceurate introdue-
ליבשה ארץ  ולמקוה המים  אלהים כי־טוב:  אלהים מים אלהים  הדשא ישב  הדשא ישב  מזרי ישה פרי  הארץ ריהי כן:  הארץ הארץ  מזרי זרץ  מזרי זרץ  מזרי זרץ  מזרי זרץ		dam, Terram, congregationesque aquarum appel- lavit Maria. t vidit Deus quod esset bomun. t ait: Germinet A terra herbam vi- rentem, et facion- rentem pomiferum faciens fructum	drie, erthe; and the gaderyngis of wastris he elepide. Saig that it was good; and saith, Burion the erthe grene seed, and appletre makynge fruyt after his kynd.	drie place, erthe; and he elepide the gadryngs togidere of warring, the sees. And God seig that it was good; and seide. The rethe brynge forthgreene perhe and mak woor.	das trocken   Erde   und die samlung der Wasser nen-		
למקור המים קרא ימים ררא אלהים כרסוב: הדשא ישב מדרי זרע יק למינו אשר הארץ ויהי כן: הארץ ויהי כן: הארץ בלמינהר יעק מדרי זרץ		eongregationesque aquarum appel- lavit Maria. t. vidit Deus quod esset bonun. t. ait: Germinet A terra herbam vi- rentem, et facien- tem semen, et lig- num pomiferum faciens fruetum	the gaderyngis of watris he elepide. sees. And God saig that it was good; nd saith. Burion the erthe grene erbe and makynge seed, and appletre makynge fruyt after his kynd.	and he clepide the gadryugis togidere of watris, the sees. And God seig that it was good; and seide. The erthe brynge forthgreene erthe and mak vnoer	und die samlung der Wasser nen-	drye lande the erth	
לבולות הבירור:  קרא ימים אלהים מיבשא הארץ השא ששב מזריע זרע פרי משה פרי מיבר עשה פרי מידר כן: זרערבור על מזריע זרע הארץ הארץ ויהי כן:		aquarum appel- lavit Maria.  t. vidit Deus quod esset bonum. t. alt: Germinet A terra herbam vi- rentem, et facien- tem semen, et lig- num pomiferum faciens fructum	sees. And God saig that it was good; nd saith. Burion the erthe grene cree and makynge seed, and appletr after his kynd.	gadryngis togidere of watris, the sees. And God seig that it was good; and seide. The erthe brynge forthgreene perfage forthgreene perfage forthgreene	der Wasser nen-	and the gatheringe	against Heb. LXX
קרא ימים יראא אלהים כרטוב: הדשא הארץ הארץ מדר עשר למיני אשר הארץ ויהי כן: הארץ ויהי כן: למיניהו פרי אשר למיניהו פרי אשר		lavit Maria.  t vidit Deus quod esset bonum. t ait: Germinet A terra herbam vi- rentem, et facien- tem semen, et lig- tem semen, et lig- num pomiferum faciens fructum	sees. And God saig that it was good; nd saith, Burion the erthe grene creb and makynge seed, and appletre makynge fruyt after his kynd.	of watris, the sees. And God seig that it was good; and seide. The erthe brynge forthgreene	1 11 11	togyther of waters	(V) H P.
אלהים כי־טוב:  הדשא משב  הדשא משב  מזריע זרע עק  למינו אשר פרי  הארץ ויהי כן:  הארץ ויהי כן:  ישה פרי אשר  ישה פרי אשר		esset bonum.  t. ait: Germinet A t erra herbam vi- rentem, et facien- tem semen, et lig- num pomiferum faciens fruetum	saig that it was good; nd saith, Burion the erthe grene erthe grene ereb and nakynge seed, and appletre makynge fruyt after his kynd.	And God seig that it was good; and seide. The erthe brynge forthgreene eerbe and makenge	net er   Meer. Und	called he the see.	
ראמר אלהים הדשא ישב מזריע זרע עק למינו אשר הארץ ויהי כן: הארץ ויהי כן: למיניהו רעץ מזריע זרץ		esset bonum.  It ait: Germinet Atterna herbam virrentem, et faciontem semen, et lignum pomiferum faciens fructum faciens fructum	good; nd saith, Burion the erthe grene crbe and makynge seed, and appletre makynge fruyt after his kynd.	it was good; and seide. The erthe brynge forth greene eerbe and makvnøe	Gott sahe dasz	And God sawe that	
וראמר אלהים הדשא יארץ דשא ששב מזריע זרע עק למיניר אשר הארץ ויהי כן: הארץ ויהי כן: מזריע זרע כמיניהו ועץ למיניהו ועץ		t ait: Germinel A terra herbam virentem, et facion-tem semen, et lignum pomiferum faciens fruetum	nd saith, Burion the erthe grene crbe and makynge seed, and appletre makynge fruyt after his kynd.	seide. The erthe brynge forthgreene	es gut war. Und	it was good.	
הדשא הארץ השא עשב מזריע זרע עק למינו אשר פרי הארץ ריהי כן: מזריע זרע מזריע זרע מזריע זרע	τάτω ηγήβοτά- χόρτου, σπεί- σπέρμα κατά οίτητα, καί ξυ- κάρπιμου ποι- καρπόν, ού τό ρμα αύτού εν	terra herbam virentem, et facien- tem semen, et lig- num pomiferum faciens fruetum	the erthe grene crbe and makynge seed, and appletre makynge fruyt after his kynd.	brynge forthgreene	Gott sprach: Es	Gott sprach: Es And God sayd: let Follows L elosely in	Follows L closely in
דשא ששה פרי מזריע זרע כק למינו אשר הארץ ניהי כן: מזריע בר למינהו רען מזריע משב למינהו בר למינהו	χόρτου, σπεί- σπέρμα κατὰ ος καὶ καθ' ιότητα, καὶ ξύ- κάρπιμου ποι- καρπόν, οὐ τὸ ρμα αὐτοῦ ἐν	rentem, et facien- tem semen, et lig- num pomiferum faeiens fruetum	crbe and makynge seed, and appletre makynge fruyt after his kynd.	eerbe and makynge	lasse die Erde	the erth bringe	choice of words.
ושא עשב מזריפ זרפ כק פרי עשה פרי למינו אשר הארץ ויהי כן: מזריכ זרק מזריכ זרק למינהו רפן	ος καί καθ' ος καί καθ' ος καί καθ' οτητα, καὶ ξύ- καρπιμον ποι- καρποίν, οὖ τὸ ρια αὐτοῦ ἐν ρια αὐτοῦ ἐν	tem semen, et lig- num pomiferum faeiens fruetum	seed, and appletre makynge fruyt after his kynd.	and the same of th	auffgehen Grasz	forth herbe and	
מזוריע זרע עץ מדריע השה פרי למינה אשר הארץ ריהי כן: מזריע זרע מזריע זרע למיניהו רען	ιότητα, και ξύ- κάρπιμον ποι- καρπόν, ού τὸ ριμα αύτού ἐν	num pomiferum faeiens fruetum	makynge fruyt after his kynd.	seed, and appil tre	und Kraut   dasz	grasse that sowe	
פרי עשה פרי למינו אשר הארץ ויהי כן: הארץ יהר כן: מזריע זרע מטוריע זרע למיניהו ועץ זרעו פרי אשר	ιότητα, καὶ ξύ- κάρπιμου ποι- καρπόν, οὐ τὸ ρμα αὐτοῦ ἐν	faeiens fruetum	after his kynd.	makynge fruyt bi	sich besame   und	seed, and frutefull	
למינו אשר הארץ ויהי כן: רמוצא הארץ מזרינ זרע מזרינ ורעץ מזרינ ברי אשר למינהו ברי אשר	κάρπιμον ποι- καρπόν, οὐ τὸ ρμα αὐτοῦ ἐν			his kynde, whos	fruchtbare Bänme	trees that bere	
זרערבר הארץ הארץ ויהי כן: השרא ששב מזריע זרע למינהו ברי אשר ידשר ברי אשר	καρπόν, ού τὸ ρμα αύτοῦ ἐν	juxta genus suum,	whos seed ben in	seed be in it silf on	da ein jeglieher	frute every one in	
הארץ ויהי כן: הארץ ויהי כן: רמוצא הארץ מזריע זרע למיניהו ועץ למיניהו פרי אשר	ρμα αύτου εν	cujus semen in	hym silf, vpon the	erthe; and it was	nach seiner art	his kynde, havynge	
הארץ ויהי כן: רמוצא הארץ בשא עשב מזריע זרע למיניהו ועץ עשה פרי אשר		semetipso sit super	erthe; and maad it	doon so.	frucht trage   und,	their seed in them	
רמוצא הארץ דשא עשב מזריע זרע למיניהו רעץ ישה פרי אשר	autio kata yeros	terram et factum	is so. And the		habe seinen eyge-	selves vpon the	
רמוצא הארץ השא ששב מזררי זרע למינהו רעץ צשה פרי אשר	είς όμοιότητα έπι	est ita.	erthe brougte		nen Samen bey im	erth. And it came	
רמוצא הארץ השאי ששב מזריי זרי למיניהו ריין ישה פרי אשר	της γης· και έγέ-		forthe grene erbe		selbs auff Erden.	so to passe:	
רתוצא הארץ השא עשב מזריע זרץ למיניהו רעז למיניהו הרי אשר זרשו פרי אשר	veto ovtws.		and makynge seed		Und es geschaeb also.		
	και εξήνεγκεν η γη Ε	Et protulit terra her-	after his kynde,	_	Und die Erde liesz and the erth brought	and the crth brought	
	βοτάνην χόρτου,	bam virentem, et	and tree makynge	brougte forth	auffgehen Grasz	forth herbe and	
	σπείρον σπέρμα	facientem semen	fruyt, and echon	greene erbe and	und Kraut   das	grasse sowenge	
	κατά γένος και καθ'	juxta genus suum.	hauynge seed after	makynge seed bi	sich besamet ein	seed every one in	
	όμοιότητα, και ξύ-	lignumque faciens	his special kynde.	his kynde, and a	jeglichs nach seiner	his kynde & trees	
	λον κάρπιμον ποι-	fructum, et habens	And God saig that	tre makynge fruyt.	art   und Bäume	berynge frute &	
	ούν καρπόν, ού τὸ	-es anbponbmnun	it were good.	and ech hauynge	die da frucht tru-	havynge their seed	
	σπέρμα αὐτοῦ ἐν	mentem seeundum		seed by his kynde.	gen und iren	in themselves,	
	αὐτῷ κατὰ γένος	speciem suam.		And God seig that	eygen Samen bey	every one in his	
י יַּיּיִּ טרטרע:	ėni rys yys. kai E	Et vidit Dens quod		it was good.	sich selbs hatten	kynde. And	
18ev 0	ίδεν ο θεός ότι κα-	esset bonum.			ein jeglicher nach	God sawe that	
λόν.					seiner art. Und	it was good: and	
					Gott sahe dasz es		
					gut war.		

REMARKS	then of the even- yage was made the thyrde daye, an sayd God; let there be lyghtes in ye firmament of heaven to devyde the daye from the nyghte, that they Independent render- may be vnto sygnes ing of \( \) as final.  yeares.	Follows L against Heb. LXX H P in using indefinite article, but not in rendering 57377 and 72577.  Follows P against LXXV H Lin supplying verb to soften abrupness.
Т	then of the even ynge and morn-ynge was made the thyrde daye. Than sayd God: let there be lyghtes in ye firmament of heaven to devyde the daye from the nyghte, that they may be vuto sygnes seasons, days & yeares.	And let them be lyghtes in the fyrmament of heaven, to shyne vpon the erth. & so it was.  And God made two Follows L great lyghte to the daye, & a refice, but the nyghte, and he made sterres also, Follows P made sterres also, Follows P LXXVH
L	Da ward ausz abend und morgen der dritte Tag.  Und Gott sprach: Es werden Liech- ter under Feste desz Himmels   die da scheiden tag und nacht   und ge ben zeichen zeiten, tage und jare	Und seyen Liechter an der Feste des Himmels   dasz die scheinen auff Erden. Und es geschach also. Und Gott machtet zwey grosse Liechter   ein gross Liecht   das den Tag regiere   und ein klein Liecht   das die Nacht regiere   und ein klein Liecht   das die Nacht regiere   dazu auch Sterne.
Ъ	And mand is euen and moru, the morwetid was und morgen der thrid day.  God forsothe seide, Forsothe God seide, Und Gott sprach: By ther mand ligt Lights he mand in Braweren Light and deuven, and heuvele, and nygt; and be thei into signes, and geers;  And morgen and geers;  God forsothe seide, Forsothe God seide, Und Gott sprach: Lights he mand in Fs werden Lights heuven, and de- desz Himmels   die acheiden tag dai and nygt; and he dai da scheiden tag dai and tymes, and daies, and geeris; jare	And shyne tho in the firmament of hence, and lightee tho the crthc; and it was doon so.  And God made twei grete lights, the gretter lights, the gretter light had it schulde be bifore to the dai, and the lesse light that it schulde be bifore to the migt; and God made sterris;
=	and moru, the thrid day.  God forsothe seide, Be ther mand light gyuers in the firmament of heuene, and deuyde thei dai and nygt; and dai and tymes, and dethei into signes, and grees; and geers;	And ligtue thei in the firmament of heuene, and ligtue thei the erthe; and mand it is so.  And God made two greet ligt gyuerys, the more ligt gyuerys, the more ligt gyuerys, the more ligt gyuerys, the more light gyuer that it were bifore to the day, and the lesse ligt and the lesse ligt want the lesse ligt want the lesse ligt were bifore to the nygt, and sterres.
^	Et factum est vespere et mane, dies tertius.  Dixit autem Deus: Fant lumiaria in firmamento caeli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos:	rai δατρούς.  The firmament of the firm
LXX	και έγευστο ίσπερα και έγευστο πρωί,  ημέρα τρίτη. Καίειπεν όθέος Γενη- θήνωσαν φωστήρες  εν τῷ στερεώματε  τοῦ οὐρανοῦ είς  φαύστυ τῆς γής, καί  ἄρχευ τῆς γής, καί  ἄρχευ τῆς γής  καί τῆς τυκτύς καί  διαχωρίζειν αἰὰ μέρας  καί τῆς τυκτύς καί  καιρούς καὶ ἐστωσαν  είς σημεία καὶ ἐστωσαν  είς είναν-	
HEB.	ייהי־שרב ייהי בקר יום שלישי: יואמר אלהים יהי מארת ברקיע השמים הלילה והיר לאתת למניתים	ודיור למארות ברקיע השמים ברקיע השמים יידי־כן: את־שני המארת הגדלים את־ לממשלת היום ורקטן לממשלת הקטן לממשלת
	Gen. 1:13	16

	Hes.	LXX	^	Н	1	1	1	REMARKS
		Kai Efero aurone o	Or nosuit cas in tir-	And he patte hem in	And settide tho in	And he putte hem in And settide tho in Und Gott setzt sic And God put them	And God put them	
Crcm, 1:17	_	A. he do will street out		the firmament of	the firmament of	an die Feste desz	in the fyrmament	
	אנהים ערקיד	week er rie orepen	Incoront entoer for.	benene, that thei		Himmels dasz sie	of heaven to shyne	
	רפמים לראיר	Gert doding 2m	race of proposecut	shulden ovne liet		schienen auff die	vpon the erth, and	
	なく に が しな・	The whe	diei ac nocti, ct	voon the erthe, and	erthe, and that tho	Erde   und den	to rule the daye &	
0.		and annual time	dividerent Incem	that thei were bi-	schulden be bifore	Tag und die Nacht	the nyghte, and to	
<u>c</u>	j 5		ne tenebras Et	fore to the day and	to the dai and nygt,	regierten und	devyde the lyghte	
	רעגיני		widit Done anod	to the need and	and schulden de-	scheideten Liecht	from darcknesse.	
	רלהנדרל נונו		occut homan	shulde denyde lier	parte ligt and derk-	und Finsternisz.	And God sawe yt	
	200	_	CONT. INDICATE.	and derknessis	nesse, And God	Und Gott sahe	it was good.	
		design. Raily no		And God saig that	seig that it was	dasz es gut war.		
		A. De Green was die		it wer good.	good.			
		Contract of the second	fit factom out vectoric	And mand is cuen	And the enentid and	And mand is enen And the eventid and Da ward ausz abend And so of the even		Cf. vs. 5.
	ריהירשרע ריהיר (	Ante eyerere and	et mane dies anar-	and mora, the	the morwetid was	und morgen der	ynge and morn-	
	רמר יום ררישרי		_	ferthe day.		vierdte Tag.	ynge was made the	
	1				dai.		fourth daye.	
		Kar Same	Dien often Dene	God also seide	God also seide Aso God seide, The Und Gott sprach:	Und Gott sprach:	And God sayd, let the Follows L against	Follows L against
07			Producing reason	Watres bryng thei	watris brynge forth	Es errege sich das	water bryng forth	Heb. LXX V II P.
	רטראר וימים					Wasser mit we-	creatures that	
	שרע נפש היה					benden und Jeben-	move & have lyfe.	
	רערם רערמה	_				digen Thieren und	& foules for to flee	
		_			aboue crthe yndur	mit Gevögel   dass	over the crth ynder	
				vpon the erth, vn	the firmament of	auff Erden unter	the fyrmament of	
	שלומני רקיש			dre the firmament		der Feste desz	heaven.	
	ניפטרם:	_		of heuenc.		Himmels tliege.		
	יררנא אידורן	-	Creavitque Deus	And God made of	και εποίησεν ο θεός Creavitque Deus And God made of And God made of	٥	And God created	
•	1	-	ecte grandia, et	nougt greet whallis	s nougt grete whal-		greate whalles and	
	מרו הייוניניני	_		_		und allerley Thier	all maner of crea-	
	しょうし しるに	_		and monable,	, soule and monable.	das da lebt und	tures that lyve and	
	14_10B	_		_	s whiche the watris		moue, which the	
		_		brougten forth into	, han brougt forth			
		_		_	in to her kyndis;	ward   ein jeglichs		
	איזיר פוראר				and God made of		kindes, and all	
	ימים למינהם				s nougt ech volatile		maner of federed	<u> </u>
	יאת כל־פרם				I bi his kynde. And	derts Gevögel	foules in their	
			Dens emod esset		r God seig that it			<u>-:</u>
			bonum.	_		seiner art. Und		
	トース アンド・ロ					Gott sahe dasz es	good:	
	, ביניי. היומיניי		_			gul war.	_	_

Courties		HEB.	LXX	Λ	Н	Ъ	L	Т	REMARKS
1	Gen. 1:22	ביערד אמם	και ηὐλόγησεν αὐτὰ	Benedixitque cis,	and blisside	and blesside hem.		And God blessed	Follows literal Heb.
1972   1972   1974   1974   1975		NCT-D O	ό θεύς λεγων Αυξά-	dicens: Crescite,	to hem, seiynge,	and seide, Wexe ge.	-	them sayinge.	(LXX V H)against
			νεσθε και πληθύ-	et multiplicamini,	Growith, and beth	and be ge multi-	fruchtbarund	Growe and mul-	P.L.
The section of the		3 1	νεσθε, και πληρώ-	et replete aquas	ge multiplyed, and	plied and fille ge	mehret euch und	tiplye and fyll the	
The content of the		רמלאר	σατε τὰ ὕδατα ἐν	maris, avesque	fulfillith the watres	the watris of the	erfüllet das wasser	waters on the sees.	
Price from the center of multiple be multically be multically be a multically be contained as a sich and aust aust abend And so of the even. Cl. vs. 5.    Price from the multiple place of the m		スピーにひ <sub>て</sub> ロ	ταίς θαλάσσαις,	multiplicentur su-	of the see, and the	see, and briddis be	im Meer und das	& let the foules	
Payment   Pay		בנמים יהשנה	καί τὰ πετεινὰ πλη-	per terram.	briddis be multi-	multiplied on	Gevögel mehre	multiplye vpon the	
contact   con			θυνέσθωσαν έπι τής		plied vpon the	erthe.	sich auff Erden.	erth.	
continued to the event and the count and		1	yns.		erthe				
Content of the con	23	Ę	каі еуелето еотера	Et factum est vespere	And maad is euen	And the eventid and	Da ward ausz abend	And so of the even-	Cf. vs. 5.
1	,	בנה במו	και έγένετο πρωί,	et mane, dies quin-	and moru, the	the morwetid was	und morgen der	ynge & morninge	
Producti terra anii   Bryug forthe the cube bryage forthe   Coulous Ege   Dixit quoque Deus   Cod forsothe seide.   And God seide. The Uni Cott sprach: And God seide. The Unit Cott sprach the cube bryage forthe   Dite Erde bring forth   Dite Erde bring fo			прера перити.	tus.	fyueth day.	maad, the fyuethe	fünffte Tag.	was made the fyfth	
The part of the		יום נוסיפי:				dai.		daye.	
Sage were γείνος κατά το γείνος κατά γείνος κατά το γείνος κατά γείνος κατά τό γείνος το τεταν ε μποκεμείο. Η ποτεμεία το κατά πόντα τό γείνος κατά τό γείνος το τεταν ε μποκεμείος το τεταν ε μποκεμείος το	2.4	LENGE SCHOOL	Καὶ εἶπεν ὁ θεὸς Έξα-	Dixit quoque Deus:	God forsothe seide,		Und Gott sprach:	And God savd: let	Follows L in special
Figure 2   Figure 2   Figure 3	•	1212	γαγέτω ή γή ψυχήν	Producat terra ani-	Bryng forthe the		Die Erde bring	the erth bring forth	meaning of DE
rera και θηρία τῆς menta, et reptilia, mentis, and crep yige beestis and crep yige κατὰ γείνος, και ε reptilia, secundum species succendum species secundum species spe		144	ζώσαν κατά γένος,	mam viventem in	erthe soule lyuynge	a lyuynge soul in	herfür lebendige	lyvynge creatures	
### Trick and every spices, και θηρία τῆς πατα yinge thingis, and yinge beestis and crep yinge kara yeivos, και et bestias terrae species after their special rate special secundum species secundum species after their special secundum species secundum species after their special kyndis, and so it is secundum species after their special sund Thier auff secundum species after their special sund it was nach sciencr art. Und es geschar art.    TANT TANT TANT TANT TANT TANT TANT TAN		に回りにに	τετράποδα και έρ-	genere suo, iu-	in his kvnde, iu-	his kynde work	Thier lein ieoliche	in thir kyndes	Follows I. in choice
The content of the		יילגינין. יילגינין	A Company of the Comp	-117	Control of the contro	1000	Part of the second	0 11	7
TINITY   Secundum species   Prestis terrae   Proge things, and   Secundum species   Prestis of the erthe   Secundum species   Prestis of the erthe   Secundum species   Secundum spec			הבדם המו פחףום דחב	menta, et reptilia.	mentis, and crep-	beestis and crep-	nach seiner art	catell & wormes	of word.
tryndis, and so it is secundum species beestis of the erthe wiresonable beestis and it was suas. Factumque after their special of erthe. bi her Erden   cin jeglichs and so it is kyndis, and so it is kyndis, and it was nach sciencr art.    TNIT CALLEY WATER   C		בומני ורמש	γης κατα γενος, και	et bestias terrae	ynge thingis, and	ynge beestis, and	Vich   Gewürm	& beastes of the	
suas. Factumque after their special of erthe, bi her cat ita.    PANT ΣΣΥ ΣΣΥ ΣΥ ΣΥ ΣΑΥ ΚΑΤΑ ΚΑΤΑ ΚΑΤΑ ΚΑΤΑ ΚΑΤΑ ΚΑΤΑ ΚΑΤΑ ΚΑ		LECUTINE 1	έγένετο ούτως.	secundum species	beestis of the erthe	vnresonable beestis	und Thier auff	erth in their	
terrae juxa species  The special kyndis, and so it is special kyndis, and it was made.  The special kyndis, and so it is special kyndis, and it was nather art.  The special kyndis, and so it is nath seiner art.  The special kyndis, and species terrae in genere is made terrae in genere is made. And done so.* And done so.* And done so.* And done so.* And done so genere arr.  God saig that it done so.* And done segut war.				suas. Factumque	after their special	of erthe, bi her	Erden   ein jeglichs	so	
Table   Tab		17. 2.		est ita.	kyndis, and so it is	kyndis, and it was	nach seiner art.	came to passe.	
τα θηρία τῆς γής         Et fect Deus bestias         And God made bees- And God made vure- Also machet Gott Anger Angel (Arch Angel Angel Arch Arch Angel Arch Arch Angel Arch Arch Arch Arch Arch Arch Arch Arch		ורוים:			maad.	don so.	Und es geschach		
אמדינור און איני פּאַפּיפּיפּ פּאָפּיפּ פּרַ פּרַ פּאַפּיפּ פּרַ פּרַ פּרַ פּרַ פּרַ פּרַ פּרַ פּ							also.		
τα θηρία τῆς γῆς         τῆς θηρία τῆς γῆς         τὰ θηρία τῆς γῆς         τὰ θηρία τῆς γῆς         τὰ θηρία τῆς γῆς         τὰ κατά γείος καὶ τὰ κατά ἐρπε.         terrae juxta special kyadis.         trich is her kyndis.         Erden   ein jegitchs sener art   ra τῆς γῆς κατά ἐρπε.         Prome replifies in genere         time special kyadis.         Erden   ein jegitchs sener art   ra τῆς γῆς κατά ἐρπε.         Prome replifies in genere         proge thingis, and crepyinge bees- and werk beessis.         Erden   ein jegitchs sener art   ra τῆς γῆς κατά ἐρπε.         ra τῆς γῆς κατά ἀμοd esset honum.         after the r special creption and crepyinge bees- in and drepyinge bees- in a dude sener art   and crepying bees- in and allerley Gelection is mad.*         And dist yell creption and it was not seiner art.         CCCCICIC           ΚΝΠ ΚΝ	15.51			Et fecit Deus bestias	And God made bees-	And God made vure-	Also machet Gott	And god made the	
κατά γενος καί τά suas, et jumenta, thir special kyndis, erthe bi her kyndis. Erden lein jeglichs ατήση κατά γενος καί τά prone reptile jumentis, and crep.  και πάντα τὰ έρπε terrae in genere ynge thingis, and and crepynge bees around unreson nach seiner art larger ther special she be estis of terrae in genere kyndis; and so it smaad.* And dis, and it was nach seiner art. God saig that it God seig that it done so.* And Gott sahe war good; was good;		<b>みむしにてい じかしを</b>		terrae juxta species	tis of the erthe aftir	sonable beestis of	die Thier auff	beastes of the erth	
καὶ πάντα κατὰ γένος et omne reptile iumentis, and crepynge bees- καὶ πάντα τὰ ἐρπε terrae in genere ynge thingis, and and crepynge bees- γένος αὐτων. καὶ quod esset lonum.  γένος αὐτων αὐτων. καὶ quod esset lonum.  γένος αὐτων. καὶ μα		7011	ката уегоς кай та	suas, et jumenta,	thir special kyndis,	erthe bi her kyndis.	Erden   ein jeglichs	in their kyndes, &	
אני היב איני איני איני איני איני איני איני אי			ктугу ката уєгос	et omne reptile	iumentis, and crep-	and werk beestis	nach seiner art	catell in their	
τὰ τῆς γής κατὰ     suo. Et vidit Deus     beestis of the erthe.     tis. and unreson-     nach seiner art         γενος αὐτον.     καί     quod esset bonum.     after ther special     ab te be est is of wind allerley Ge-       ιδεν ὁθεὸς ὅτι καλά.     καλή     καλή     καλή     καλή       κατ good;     κατ good;     και good;     και και και			каі паута та єрпе-	terrae in genere	ynge thingis, and	and crepynge bees-	und das Vieh	kyndes, ad all	
γένος αὐτων. καὶ quod esset lonum. after ther special able beestis of und allerley Gerekoù θεὸς ὅτι καλά. kyndis; and so it erthe, bi her kyn-is maad.* And dis; and it was nach seiner art. God saig that it done so.* And Und Gott sahe was good; god seig that it dasz es gut war.		ころに ひいしてなき	τα της γης κατα	suo. Et vidit Deus	beestis of the erthe.	tis, and unreson-	nach seiner art	maner wormes of	
iδεν όθεὸς ὅτι καλά, kyndis; and so it erthe, bi her kyn- würm auff Erden is maad.* And dis, and it was nach seiner art. God saig that it done so,* And Und Gott sahe wer good; Cod seig that it dasz es gut war.		1.215		quod esset bonum.	after ther special	able beestis of	und allerley Ge-	the erth in their	
is maad.* And dis, and it was nach seiner art. God saig that it done so.* And Und Gott sahe wer good;  Was good;		101111			kyndis; and so it	erthe, bi her kyn-	würm auff Erden	kyndes: and God	
God saig that it done so.* And Und Gott sahe wer good;  Wer good;  Was good;					is maad.* And	dis; and it was	nach seiner art.	sawe that it was	
God seig that it was good;		トトレン 公へに・口			God saig that it	done so.* And	Und Gott sahe	good.	
was good;		ירנות:			wer good;	God seig that it	dasz es gut war.		
						was good:			
	_								

\* This sentence repeated with slight variations in H and P.

Gen. 1:26	111:15.	LXX	`	H	å	1	L	KEMARKS
	ריאמר	καὶ εἶπεν ὁ θεὸς Ποιή-	Et ait:	and seith,	and seide,		~	Follows Heb. V P
		σωμεν άνθρωπον	. Hominem	Make we man to the	Z	Lasst uns Men-	vs make man in	against L's loose
	יייין ייי	κατ' εικύνα ημετέ-	ad imaginem, et		ymage and lik-	schen machen   ein	ouresymilitudeand	rendering.
	14777	ραι και καθ' όμοίω-	similitudinem nos-	lickenesse, and bi-	nesse, and be he	Bild das uns gleich	after oure 1908-	after oure lyck- symmode from 1,
	ערמרכל	σιν. και άρχετωσαν	tram, et praesit	fore be he to the	soucreyn to the	sey die da herr-	nesse: that he may	lycknesse from 11
•	בירבר עבינת	τών ίχθυων τής	piscibus maris, et	fishis of the see,	fisches of the see.	schen uber die Fis-	have rule over the	P. T avoids im-
-	וייי ויייי	θαλάσσης και τών	volatilibus caeli, et	and to the volatils	and to the vokatilis	che im Meer und	fysh of the see, and	age.
_	1	πετεινών του ούρα-	bestiis, universue-	of heuene, and to	of heuene, and to	uber die Vögel un-	over the tottles of	
	におない	יסט אמו דשי אדחרשי	que terrae, omni-	the beestis of the	varcsonable bees-	ter dem Himmel	the ayre, and over	
_	רערמר	και πάσης της γής	que reptili, quod	erth, and to al	tis of erthe, and to	und uber das	catell, and over all	
	LLC-1-27.7.	και πάντων τῶν ἐρ-	movetur in terra.	creature, and to al	ech creature, and	Vieh   und uber die	the crth, and over	
		πετών τών έρπόν-		the crepynge thing	to ech crepynge	gantzen Erde   und	all wormes that	
	1	των ἐπὶ τῆς γῆς.		that moueth on the	becst, which is	uber alles Ge-	crepe on the erth.	
	にはき ヤハ			erthe.	moued in crthe.	würm das auff		
	に名にた:					Erden kreucht.		
	רררא אירור	και εποίησεν ο θεύς	Et creavit Deus ho-	And God made of	And God made of And God made of	Und Gott schuff den And God created	And God created	
27		_		nougt man to the	nougt a man, to	Menschen Im zum	man after hys	
	מק. האום.		nem snam: ad	ymage and his		Bilde   zum Bilde	lycknesse, after	
	באלמר באלם	σεν αὐτόν ἄρσεν	ad imaginem Dei	lickenes; to the		Gottes schuff er		
	אלבים ערא	και θηλυ επυιησιν	creavit illum, mas-	ynage of God he	of nougt a man, to	ihn, und er	God created he	
	אר דר ב		culum et feminam	made hym; man	the ymage of God;	schuff sie ein	him: male & fe-	
		_	creavit cos.	and femaal he	God made of nougt	Männlin und	male created he	
	771.71			made hem of	hem, male and	Frawlin	them.	
	ארם: מרם:			nougt.	female.			
80	בינודר אנוני	-	Benedixitque illis	And God blissid to	και ηψλύγησεν αύτούς Benedixitque illis And God blissid to And God blesside Und Gott segmet And God blessed	Und Gott segnet	And God blessed	
2	31-1-1-1-37-1		Deus, et ait: Cres-	hem, and seith.	hem, and seide,	sic   und sprach zu	them, and God	0.11.23.21.11.11
		νεσθε και πληθύ-	cite et multiplica-	Growe ge, and be	Encreesse ge, and	inen: Seyt frucht-	sayd vnto them.	sayd vnto them, Follows LAAA H F
	<b>VED 3755</b>		mini, et replete ter-	ge multiplied, and	be ge multiplied.	bar und mehret	Growe and multi	against L's more
	מרר ורבר	_	ram, et subjicite		and fille ge the	euch   und füllet		correct rendering.
	במיאר אחר	κατακυριεύσατε αὐ-		and sogette ge it.	erthe, and make	die Erden   und		
	1304 10041	της, και άργετε των	mini piscibus ma-	and have ge lord-	ge it suget, and be	macht sie euch		
		iz bime tig bodas-	ris, et volatilibus	ship to the fishis	ge lordis to fischis	underthan. Und		
	רדר עדעת	ס אל אמנ דשוי חדרני-	caeli, et universis	of the see, and to	of the see, and to	herrschet uber	_	
	הים ובערם	1 rar run ouparun		the volatilis of heu-	volatilis of heuene,	Fischim Meer und	the foules of the	

	HEB.	LXX	Λ	Н	Ъ	J	T	REMARKS
	השמים ובכל־ חיה הרמשת	καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων	moventur super terram.	ene, and to alle thingis hauynge soule that mouen	and to alle lyuynge beestis that ben moued on erthe.	uber Vögel unter dem Himmel und uber alles Thier	ayre, and over all the beastes that move on the erth.	ayre, and over all Ayre instead of the beastes that heaven, independ-move on the erth.
06.4 005)	ין אַנוּאַנוּ אַיְדְּיִנְּיּנְ	τῶν ἐρπετῶν τῶν ἐρ- πόντων ἐπὶ τῆς γῆς. Καὶ εἶπευ ὁ θεὸς Ἰδοῦ	Divitoue Dens: Ecce	vpon the erthe.  das auf Erden kreucht.  And God sevde. Se! And God scide, Se! Und Gott sprach: And God sayd: se. Follows Heb. LXX V	And God scide, Sel	das auf Erden kreucht. Und Gott sprach:	And God sayd: se,	Follows Heb. LXX V
(ACII: 1:29		δέδωκα ύμιν πάν		Y haue gounn to	Y have gone to gou	Sihe   ichgebe	I have geven yow	H P against L's
	לכם אַת־כל־ אַשְּבַ זַרְאַ זַרָאַ	χορτον σπόριμον σπείρον σπέρμα, ό έστιν έπάνω πάσυς	herbam afferentem semen super ter-	gow at crite oryng- inge forthe seed vpontheerthe and	seed on erthe, and alle trees that han	Kraut   das sich	sowe seed which are on all the erth.	
	אשור על־פור רל־ביארזי רארו	τῆς γῆς· καὶ πάν ξύλον, ὁ ἔχει ἐν	ligna quae habent in semetipsis se-	alle trees that han in hym silf seed of	in hem silf the seed of her kynde, that	gantzen Erden   und allerley frucht-	and all maner trees that haue frute in	
	כלרבעק אפר	έαυτώ καρπόν σπέρ- ματός σπορίμου	mentem generis sui ut sint vobis in	ther kynde, that thei ben to gow	tho be in to mete to gou; and to alle	bare Bäume   und Bäume die sich be-	them and sowe seed: to be meate	
	בר פרר שין זרש זרש לכם	ύμιν έσται είς βρω- σιν,	escam: et cunctis animantibus terrae	into mete; and to alle thingis that	lyuynge beestis of erthe and to ech	speise lund aller	beastes of the erth.	
30	יהיה לאכלה: רלכל־חית	καὶ πᾶσι τοῖς θηρίοις	caeli, et universis	mouen in the erfbe, and to al foule of benene and to alle	to alle thingis that	und allen Vögeln	of the ayre, and	and unto all fouces of the ayre, and vnite all that erep- Follows Heb. LXX
	ל-ערף לעל	τῆς γῆς καὶ πάσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ	terra, et in quibus est anima vivens.	things that mouen in the erthe, and in	erthe, and in whiche is a lyuynge	unter dem Himmel lund allem Ge-	eth on the erth where in is lyfe,	against V H P L.
	ררמש על" הארץ אשר"םר נפש חים אם	έρπετῷ τῷ ἐρποντι ἐπὶ τῆς γῆς, ὁ ἔχει ἐν ἐαντῷ ψυχήν	tu nabeant at ves- cendum. Et fac- tum est ita.	gyuynge lijf, that thei have for to eet;	to ete; and it was	auff Erden   dasz sie allerley grün Kraut essen, Und	all maner herbes and grasse for to eate, and even so	and grasse for to L against V H P. Rele, and even so
	כל־ירק ששב לאכלה ויהי־כו	ζω ής, και πάντα Χόρτον Χλωρόν εἰς βρῶσιν, καὶ ἐγένε-				es geschach also.	it was	
31		θεός τὰ α ἐποίη- δοῦ καλὰ	Viditque Deus cuncta quae fece- rat, et erant valde	-Ar	And God seig alle thingis whiche he made, and tho	Und Gott sahe an alles was er ge- macht hatte. Und	And God behelde all that he had made, and loo they were	
	לשה והגר סום מאר ויהנ"ערם ויהל"בקר	λίαν, και εγένετο έσπέρα και εγένετο πρωί, ήμερα έκτη.	lona. Et factum est vespere et mane, dies sextus.	weren ful good. And made is euen and moru, the sixte day.	weren ful goode.  And the eucntid and morwetid was maad, the sixte	sihe du l es war sehr gut. Da ward ausz abend und morgen der	exceadynge good: and so of the even- ynge and morn- ynge was made the	
	רם נשפר				day.	sechste Tag.		

	Hea	ГХХ	Λ	Н	Ь	L	Т	REMARKS
Gen. 2: 1	רטל־א	ο κόσμος αυτών	et omnis ornatus	and al the anowrning of hem.	and al the ourne- ment of tho.	mit iren gantzen Heer.	wyth all their apparell:	wyth all their ap- Rejects L's correct parell: rendering for one of his own not so
+	עירם עירם	n inepa	in die	in the day	in the day	zu der zeit	in the tyme	good. Follows L against Heb. LXX V H P.
Ir.	רכל־שית השדה טרם	אלא אלא אמי המא רכל־שרת סיים א רכל־שרת סיים אלטי מיז אלטי מיז אלטי השררה סיים אלטי השררה מיז אלטי אלטיים א	et omne virgultum agri antequam ori- retur in terra, om-	and ech bushe of the feeld or it were growun in the	and ech litil tre of erthe bifore that it sprong out in	und allerley Bäume auff dem Felde   die zuvor	and all the shrubbes of the felde he fore they	and all the All the versions misshrubbes of the interpret D.C. relde be fore they
	רהיה מארץ רכל־ששב השדה טרם רצמח		nemque herbam regionis priusquam germinaret	erthe, and al erbe of regioun bifore that it buriownde	erthe; and he made ech crbe of the feeld bifore that it buriownede	nie gewest waren auff Erden   Und allerley Kraut auff dem Felde   das zuvor nie ge-	were in the crithe.  And all the herbes of the felde before they sprange.	however, not L.
•		ETPS KATÀ AVATONÁS	a principio	fro bigynnynge	at the bigynnyng	wachsen war. gegen dem Morgen [	wachsen war. gegen dem Morgen [a garden in Eden] Follows LXX V H P from the begyn-aginst L's correct	Follows LXX V H P against L's correct
£ 83 83	Đ CL	TTNS - Aitheomias TTL CITTLE Bouthin Kar' airoir	Ethiopiae adjutorium simile sibi	at the erthe of Ethiope help like hym.	at the boond of Ethiopie an help lijk to hym silf	das gantze Moren- land ein Gebültfen die umb jn sey	nynge all the lande of Inde an helper to beare him company	nynge renderenng.  all the lande of An independent conjecture.  Jude jecture.  an helper to beare Follows L in rendering on page.
.: 4	$^{3:}$ ه $^{6}$ ه $^{6}$ ه متفتن م متماطح $^{1}$ ه ما $^{6}$	ού θανάτω άποθα- νείσθε	nequaquam morte moriemini	nequaquam morte Thurg deth ge shal Ge schulen not die bi Ir werdet mit nichte mortemini not die	Ge schulen not die bi deeth	Ir werdet mit nichte desz tods sterben.	tush ye shall not dye	tush ye shall not A vigorous independ- dye the Heb, idom.
91	רבה ארבה אבט והרט	Tas dunas dov kai Tov otevaquov	aerumnas tuas et conceptus tuas	thi myseses and thi conceyuyngis	thi wretchidnessis and thi conseyn- yngis	thi wretchidnessis 1ch wil dir vil 1 will suerly encrease and thi conseyu. schmertzen schaf. thy sorow and yngis schwanger wenn du make the oft with schwanger wirst child		Mandons L's loose paraphrase for an independent rendering, showing in the characteristics and for the characteristics and the characteristics
						Du soit mit schmertæn Kinsler geberen.		to follow English usage.

	HEB.	LXX	^	Н	Ь	L	T	REMARKS
Gen. 3:10	Y YOL	γῆ	pulvis	powdre	dust	Erden	erth thou art	Follows LXX and L
4: 7	הלרא אם הישים	ביסת בשפס הלרא אבר ולרא אברן - ούκ έαν ορθώς προ-	-age-		Whether not if thou sts nicht also? wenn		Wotest thou not if	124
	BAC LADICA	σενέγκης ορθώς δε	ris, recipies; sin	seyue wel, if thou	schalt do wel, thou	du fromb bist   so	thou dost well thou	against L.
	הייזיר לפהה	μη διέλης ημαρτές	autem male, sta-	wel dost; ellis for-	schalt resseyue;	bistu angeneme	shalt receave it?	<u>.                                    </u>
		ήσύχασον. πρός	tum in foribus pec-	sothe eucl, anoon	but if thou doist	bistu aber nicht	But and yf thou	against Heb. V L.
	בואר רודי	σε ή άποστροφή αύ-	catum aderit; sed	in the gatis thi	yucle, thi synne	from so ruhet die	dost evell, by & by	dost evell, by & by One of the few cases
	「おびト	τοῦ καὶ σὺ ἄρξεις	sub te erit appeti-	synnes shal ben at	schal be present	Sünde für der	thy synne lyeth	
	השומנו ואנו.	avrov	tus ejus, et tu do-	thee? but vndre	anoon in the gatis?	thür. Aber lasz	open in the dore.	H P apart from V
	הייי-רר		minaberis illius.	thee shal be the	but the desir therof	du ir nie iren wil-	Notwithstandyng	can be shown.
	1			appetite of hym.	schal be vndur	len   sondern	let it be subdued	
				and thow shalt	thee, and thou	herrsche uber sie.	unto the, and see	
				haue lordship of	schalt be lord ther-		thou rule it.	
				hym.	of.			
∞	ריאמר כיר	καὶ είπεν Κάιν πρὸς Dixitque Cain	ad	And Caym seide to	And Cayn seide to	And Caym seide to And Cayn seide to Da redet Kain mit And Cain talked with Follows Linomitting	And Cain talked with	Follows Linomitting
	S. E.T. SEC	7Αβελ τον άδελφον	Abel fratrem suum	Abel his brother,	Abel his brother,		Abell his brother	
		αύτοῦ Διέλθωμεν	Egrediamur foras.	Go we out.	Go we out.	Habel.		LXX V (H P).
		είς τὸ πεδίον.						
1.5	E F	στένων και τρέμων	vagus et profugus	vagaunt and fer	vnstable of dwell-		a vagabond & a	a vagabond & a Vagabond suggested
				fugitif	yng and fleynge	tig.	rennagate.	by V. Rennagate
					aboute			independent.
23	XCD LCCL	STA CTE avopa anexterva	occidi virum in I	I slowe a man into	Y haue slayn a man	slowe a man into Y haue slayn a man Ich hab einen Mann I have slayne a man	I have slayne a man	
	למזיר וילד	εις τραύμα εμοί,	vulnus meum, et	my wound, and a	bi my wounds, and	erschlagen mir zur	and wounded my	Ţ.
	- 1	Kai veavíokov eis	adolescentulum in	litle waxen man	a gong wexynge	wunden   und ein-	selfe, & have slayne	possible.
	3	μώλωπα έμοί.	livorem meum.	into my wannesse;	man bi my violent	en Jüngling mir	a yongman & gotte	
					betyng;	zur beulen.	myselfe strypes.	
S: I	מילדת ארם	νωπων ανθρώπων	generationis Adam	generacioun of	generacioun of	desz menschen	generacion of man	generacion of man Follows LXX and L
				Adam.	Adam	Geschlecht		against V H P.
24	רבולר דנור	και εὐηρέστησεν	Ambulavitque cum	cum And he gede with And Enoth geed with		5	Henoch lyved a	Adopts L's para-
	\$ C   1 % C   C   C   C   C   C   C   C   C   C	ΤΙΤΙΚΉ ΤΕΡΏΧ τῷ θεῷ καὶ Deo, et non	Deo, et non ap-	God, and he	God, and apperide	Göttlich Leben	goodly life, and	phrase instead of
		ούχ ηύρίσκετο διότι	paruit; quia tulit	aperyde not; for	not afterward, for	führet   nam jn	was no more sene,	Heb. V H P.
	ראינטן טי	μετέθηκεν αὐτὸν ὁ	eum Deus.	God toke hym.	God took hym	Gott hinweg   und	for God toke him	
	לקד אָרַיּ	θεός			awei.	ward nicht mehr	away	
	1 Serie					gesehen.		

	HEB.	TXX	Λ	Н	Ъ	L	Т	REMARKS
Gen. 6: 1	ובנות וְלְּדוּ להם	καὶ θυγατέρες ἐγενή- Θησαν αὐτοῖς	et filias procreas- sent	and hadden brougt forth dowgtris	and hadden gen- drid dougtris	und zeugeten jnen Töchter	had begot them doughters	Follows V H P L against pointing of Heb. & LXX.
4	הנפלים היר		Gigantes autem erant	Giauntes forsothe		Es waren a	There were tirantes Follows L without	Follows L without
	רארם הרערם	ent the yas en tais	super terram in	weren vpon the	weren on erthe in	zeiten Tyrannen	in the world in thos	any concervable
,	1 []	ημέραις έκείναις	diebus illis	erthe in tho daies,	tho daies.	auff Erden.	dayes	reason.
9	ָּ : ני : ני	διαθήκην	foedus	conenaunt	concuannt	Bund	myne apoyntement	myne apoyntement In his first edition T
01 .	֝ ֓֝֡֝֞֝֡֡֡֡֡֡֡֝֡֡֡֡֡֡֡֡֡֡֡֡֡֡֝֡֡֡֡֡֡֡֡֡֡	_~	pactum	:	3	Bund	my bond	used various rend-
0 :	ייי דירי דירי	_	foederis	3	poond	Bund	my appoyntment	ELLE Torrage to con-
2	וניקר דריקי		foederis	:	3	Bund	my testament	text, but the revi-
n t	ייי דרי		foederis	bonde	3	Bund	my testament	sion of 1534 substi-
7	1							tutes covenant in all
							-	
12: 2	וביר ערטה	και έση ευλογητός	erisque benedictus	thou shalt be blis-	thou schalt be bles-	und solt ein Segen	that thou mayst be rollows L	Follows L against
				Sid in that	it was don in that	ec heraly sich zu	it channsed within	it channed within Follows V 11 P in an
14: 1	ריהי עימי	C	ractum est autem	truce that Am	teme that Amraful	der Zeit desz Kö-	a while that Amra-	impossible render-
	<b>必</b> 位に向い	verá til verbaduly	Ameanhol dingole de	raphel	tyme, time time	nigs Amraphel	phel	L'Cr to gui
			- Condetent			•		against L's correct
								reading.
	באירור הדילד		Ego vadam absque	I shall go withouten	ένω δε άπολυσμαι Εκο vadam absque I shall go withouten Y schal go with oute Ich gehe dahin on I goo thildlesse, and	Ich gehe dahin on		All the versions n
7 . 5			liberis, et filius pro-	fre children, and	fre children, and	kinder   und mein	the cater of myne	
	צררר רנד		curatoris domus	the sone of the		Hausvogt dieser	housse, this Elcasar	PUB, Tiollows
	משק ערתי היא	100'S 400' OUTOS	meac, iste Damas-	proctour of myn	of Elieser, the	Elicser von Da-	of Damasco hath a	L instead of V or
		Δαμασκός Έλιεξερ	cus Eliezer	hows, this Damask		masco   hat einen	sone.	н Р.
	•			of Elyzar, shal be	myn hous, schal be	You.		
4	יי. ני ני		illi thomagen airte Er merutatum est illi	myn eyre. and it was alowid		and das rechnet er	and it was counted	and it was counted Does not follow L's
			ad justitiam	to hym to rygtwis-		jm zur gerechtig-	to hym for right-	correct rendering.
	1			nes.	nesse.	keit	ivesnes	
17: 1	התהלד לפנר	evapeoret erarrior	ambula coram me,	goo bifore me, and		wandele für mir	Wallie before me and A good independent	A good independent
	והיה תמים	i e mov. Kai yurov auemitos	et esto perfectus	be thow perfite	and be thou perfit	und sey fromb	be uncorrupte	rendering of

REMARKS	as soone as the All stumble on this frute can lyve obscure phrase. The ventures his own conjecture different from all others, ent from all others.	The does not follow pointing of TTT as const. but does follow passive pointing of verb against other versions.	Follows L against others.	T follows L in a substantially correct but not literal rendering.	Follows L against LXX V H P.	uben, thou art Follows L in correct myne eldest sonne, mynghte and the begynnynge of my receavynge and receavynge and thefe in power.
	as soone as the frute can lyve	in the hil. shal see Auff dem Berge   da   In the mounte will   'T does not follow der Herr sibet. The ford be sene pointing of \(\frac{\pi_1}{2\pi_2}\) as const., but does follow passive pointing of \(\frac{\pi_1}{2\pi_2}\) as const., but does follow passive pointing of verb pointing of verb against other versions.	in a heade cyte	The lande is worth Tollows Lin a sub- rit hundred sy-stantially correct cles of sylver: but not literal But what is that rendering. betwitte the and me?	Eswirdt die zeit Ladd. The dayes of my fa. Follows. L. akainst kommen I dasz. hers serowe are at LXX.V. H. P. niein Vatter leyde. hade, for I will sley tragen musz. I. my brother Jacob. Denn ich will nienen Bruder. Jacob. erwürgen.	≃
-2	so ich lebe	Auff dem Berge   da der Herr sihet.	in der Hauptstadt	the lend which Das Feld ist vier hum thou axist is worth dert Sekel Silbers fourer hundrid wehrt. Was ist das sielts of silber, that aber zwischen mir is the prijs bitwixe und dir.	Es wirdt die zeit bald kommen   das z mein Vatter leyde tragen musz   Denn ich wil meinen Bruder lacob erwiirgen.	Ruhen mein erster Son   Du bist meine Kraff   und meine rester auth   der öberst in Opffer   und der öberst in Reich.
L	in this tyme, if Y lyue	The Lord schal see in the hil.	in the citee of Arbee	the loud which thou axist is worth four e hundrid sichs of silner, that is the prijs bitwixe me and thee, but bou myche is this?	the daies of moren- ying of my fadir schulen come, and V schal sle Jacob, my brothir	Ruben, my firste gen- drid sone, thou art my strengthe and the bigmange of my sorewer, thou oughst to be the former in giftis, the more in lordschip,
=	this tyme, the lijf ledere	In the hil the Lord shal se	in the citee of Arbee	the critic that thow asklist is worth four chundryd sieles of silver, this is the pryis bitwix me, and thee- but what is that?	the days of weilyng of my fader shal come, and I shal slee Jacob my brother	Ruben, my first Ruben, my firste gen gerun, thow my drid sone, thou art strengthe, and the my strengthe and bigging of my the bigginging of of sorwe; first in my sorwe; thou giftis, and more in ouggist to be the comaunding: nore in lordschip;
Λ	tempore isto, vita conite	In monte Dominus videbit	in civitate Arbee	Terra, quam postu- las, quadringentis siclis argenti valer; istud est pretium inter me et te, sed quantum est hoc	veniunt dies luctus patris met, et oc- cidam Jacobum fratrem meum	Ruben primogenitus meus, tu fortitudo meu, et principium deloris mei, prior in donis, major in imperio.
LXX	κατά του καιρου τοῦ- του εἰς ώρας	έν τῷ ὄρει Κύριας ὤφθη	πόλιι * Λρβοκ	τετρακοστων δύδραχ- Terra, quam postu- μου άρχορουν άνα as, quadringonis μεσον έμοῦ καί σοῦ siclis argent valet; τί ἀν είη τοῦτο istud est pretium inter me et te, sed quantum est hoc	ίγγισατωται αί ημε- ραιτοῦ πινθους τοῦ πατρός μου, είνα ἀποκτεινο Ιακώβ τὸν ἀδιλφόν μοῦ	Τουβήν πρωτότοκος μου, συ ίσχυς μου και άρχη τεκτων μου σκληρός ψί- ρισθαι και σκληρός αύθάδης.
HEB.	טעת היה	יירי קראיי קראיי	קרית ארמע	ארץ ארבע מאת אי שקל־נסס ביני יבינך מה־הרא	יקרבר ימי אבל אבי אבל אדי: יאקם אדי:	י ראובן בכרי אחד כדר יראשית אוני ירב שאת ירתר שוו:
	cn, t8: 10	F : 55	23: 2	s.	27:41	40:

	Пъв.	LXX	Λ	=	_	7	1.	_
Gen. 49: 4	פחז כמים אל־תיהר כי עלית משכבי אברך אז הללה:	ιξυβριστας ως τύδωρ, μη εκξεσης άνεβης γάρ επέ τήν κυτην του πατρός στον τητε εμεσιας την στρωμεύρ ου άνεε βης.	Effusus es sieut aqua, non-crescus, quia ascendisti cubile parris tui, et macu- lasti stratum cjus,	thou art held out as water; ne grow thow, for thow hast stered up the rowether of this fader, and thou hast defould the hedde of hym.	then art sched out as wait; wexe then not, for thou stictis on the bed of thi fader, and defouldist his bed.	as wair; wexe dahin   wie Wasser has unstable as water   1715  as wair; wexe dahin   wie Wasser wast then; thou mer stiedist on the bed   Oberst seyn   be the chefest, for T's of thi fader, and Denn du hist auff thou wenst vp vp   list defoulfish his bed   deines Varters   far thou wenst vp vp   list defoulfish his bed   daselbst hastu mein   est thou my effect headed with   Bette he	As unstable as water wast thou; thou shall therfore not be the chefest, for thou wenst yp ypo, thy fathers heelt, and than defyled est thou my conclie with goynge.	neans "Juddhing over," "feaming," To sendering is, like L's, a paraphrase, but some what different in effect.
٥	בסדם אלי הבא נפשי בקהלם אלי החד כבדי כי באפם ליבראנה לבראנה		cis βουλήν αίνου μη non veniat anima hen come not not κατά τη φυστάστα arima, et in cortu sonte, and in the arima μη τους ματά μου, της φυρά αίντας ilhamm non sit cumpanye of hem arima ματα τους που του του του μου του του του του του του του του του τ		My soule come not in to the councel of hem, and my glorier lie not in the comgregation of hem; for in her word nesse thei killiden a man, and in her wille their myneden the wal;	Adeine Seele kommunicht in jeen Rahr incht in jeen Rahr krieben I benn in jeer Krieben I benn in jeen zeen zeen baleen sie den Man er wertget I und in jeen murwillen haben sie den Och seen verder	where to the secreties follows P in render come not my soule, ing \$74\$\(\text{p. avoid}\) and vato their conference on the my pregation be my related to the month of their selection in their selection of	Follows P in render ing 1.5s awkward ing 1.5s awkward i Kirchee, T does not use "church."
0	גור ארוה יהודה מטרם נבי עלית ברע רבץ בארה בצרוא מי	יומים אל מישושים גור ארודה מני מהודה מני מיהיה אות הייהיה הייהיה בבור תלרם מיהיהיה בבור תלרם מיהיהיה בבור תלרם מיהיהיה בשרורה מיהיהיה בשרורה מיהיה מיהיה מיהיה במיהיה מיהיה מי		c'atulus beonis Juda; The whelp of Iyon A whelp of Iioun is Juda ist ein junger and peachan, till juda, to the prev. Judas; my some talver   dur biss    ad peachan, till juda, to the prev. Judas; my some talver   dur biss    some myne, thou treated mein Son   durch    prev; thou reside mein Son    prev; thou reside mein Son   durch    prev; thou reside mein Son    prev; the reside mein son    prev; thou reside mein son    prev; thou reside mein son    prev; thou reside mein reme reme mein reme reme reme mein reme reme reme reme reme reme reme rem	A whelp of from is Judas; my sone thou stiedist to prey; hou resid ist, and hast leyn as a from, and as a fronese who schal reise bym?	het. Löwe   du - bist Löwe   du - bist hoth kommen mein Son   durch grosse Sieg   Ei hat nider gel-niet 1 und sich gelagert wie ein Löwe   und wie ein Löwei   Wer wil sich wider jn aufflehnen ?	Inda is a Lions whether. From speeke us some thou art come on hye; he layde him downer and owned himselfe as a fin, and as a lionesse. Who dare stee him vp?	whether From Speries and Thomas are the some on hyer. The layer has done and content in most and impossible rendersing a lines. Who has a lines stee him vp?

REMARKS	The sceptre shall not be avoids the diffidence from Iuda, nor a ruelar from phrase, as usual.  between his legges, F rejects the imposvottil Silo come, sible attempt of V vinto whome the to derive from people shall herk- \(\mu\) \(\mu\) \(\mu\) \(\mu\) \(\mu\) to gen.  people shall herk- \(\mu\) \(\mu\) but not having anything heric to offer, he Iransliterates.		his eyes are roudier. Follows all the ver- than wyne, ad his sions in the not un- teeth whiter then natural misinter- pretation of the ad- jectives with \( \mu \) as	comparatives. The Revisers have rendered 31175 differently in the two clauses, but T and the earlier versions are right.
T	E	He shall bynde his fole vnto the vine, and his asses colt vnto the vyne braunche, and shall wash his garment in wyne and his mantell in the bloud of grapes,	his eyes are roudier than wyne, ad his teeth whitter then mylke.	Zabuton shall dwell in the bauen of the see and in the porte of shippes, & shall reache vnto Sidon.
Г		Er wirt sein He shall bynde his Füllen an den fole vnto fhe vine, Weinstock binden and his asses colt und seiner Beselin Son an den braunche, andstaft sein Kleid in wyne and his im Wein waschen mantell in the lund seinen Man-lein bloud of grapes, telin Weinlecerblut.	Hise igen ben fair- Seine Augen sind ere than wyn, and rötlicher denn hise teeth ben whit- Zeene weisser denn tere than mylk. Zeene weisser denn Milch.	Sebulon wirdt am an- fuhrt desz Meers wehnen   und am- anfuhrt der Schiffe   und reichen an- Sidon.
Ъ	<u> </u>	and he schal tye his colt at the vyner, and his fe- mal asse at the vyne; A! my sone, he schal waische his stoole in wyn, and his mentil in the thood of grape;	Hise igen ben fair- ere than wyn, and hise teeth ben whit- tere than mylk.	κατοκόρσει, καί παρα- παράλους Zabulon in littore Zabulon in the Zabulon schal dwelle Sebulon wirdt aman- πατοκόρσει, καί παρα- πατοκόρσει, καί παρα- μετίπικαι satione navium πλοιών, καί παρα- μετίπικαι sationem. πατοκόρσει, καί παρα- πατοκόρσει, καί παρα- μετίπικαι satione navium πλοιών, καί παρα- μετίπικαι susque shippes, arectlyinge schipis, and schal to steet είως Σάῶνος. πατοκί είως Σάῶνος α Sidonem.  γιο βίσου γιο
Н		Byndynge to a vyngerd his colt, and to a vyn, O! my sone, his she asse, he shal wasshe in wyne his stoole, and in blood of a grape his mantil;	Fayrer ben the eyen of hym than wyn, and the teeth of hym whitter than mylk.	Zabulon in the brynke of the see shal dwelle, and in the stacioun of shippes, arechynge vnto Sidon.
Λ	Non auferetur seep- trum de Juda, et dux de femore ejus, donce veniat qui mittendus est, et ipse erit expectatio gentium.	Ligans ad vincam pullum suum, et ad vincm, o fili mi, asinam suam, land bit in vino stolam suam, et in san- guine uvae pallium suum.	αρυποιοί οἱ ὀφθαλ- Pulchriores sunt oculi μοι αύτοῦ ὑπέρ οἰ- cjus vino, et dentes νον, καὶ λευκοὶ οἰ cjus lacte candi- ὁδοίστες αὐτοῦ ἢ diores.	Zabulon in littore maris habitabit, et in statione navium pertingens usque ad Sidonem.
LXX	ούκ εκλείψει άρχων εξ Τουδα, και ήγού- μειος εκ τῶν μηρών αὐτοῦ, εως ἄν ελθη τὰ ἀποκείμενα αὐ- τῷ, καὶ αὐτὸς προσ- δοκία εθεῶν.	δεσμευων πρός άμπε- του του πώλου αυ. του πώλου της δινει του πώλου της δινου αυτού. πλυιεί ευ οίιφ την στολην αυτού, καί εν αίμα- τι σταφυλής τὴν περιβολήν αυτού.		Χαβουλών παράλιος κατοικήσει, και αὐ- τὸς παρ' όρμον πλοίων, και παρα- τενεί ἔως Σιδώνος.
ПЕВ.	גור שבט יד: ק מבין א שילה א שילה	אסרי לגפן מירה ולשרקה בני אתני כבס בייך לבשר ובדם אנבים סרתה:	, הכליל עינים מיין ולבן־ שנים מהלב:	זבולן לחום ימים ישכן והיא לחום אנית ויריכתו
	Gen. 40:10	=	12	13

REMARKS	Torong por παολομος sachar, asimus fortis Ysachar, an hee asse Isachar, a strong Isachar, a strong asse, ligginge bi beinern Esel asse, he couched ignored by others.  Tavoja rao μάν κλήρον.  Ser παοία του κλήρον.  Ser in inos, hinder torong asse, ligginge bi beinern Esel asse, he couched ignored by others.  Segn   und sich   hindenne bear in horders, give knike termes, and sich in donne bear in horders, in the contraction of the contraction in t	s s T T Follows V.	Age κανεί του κανεί του του λαστικεί punkt, and as an puple, and as also ance seyn in seinen people, as one of against V (H P) 1.  Seyn in sever i	TTT TI Tob, πεφασημον πεο. Gad, accinetus prace. Gad gird shal feigil Gad schal be gird. Gad gerüst I wirt Gad, men of warre Follows. Heb. and partocau airrow air finditur ante eum, bifore hym, and he gird bi. for hym, and he shall invade him. LXX against V top for hym, and he shall turne. (H P) I shall turne hynde. retrorsum. hynde, shall be gird bi. führen.	איי
1.	Isachar is a stronge asse, he couched liim doune be- twene 11 borders,	Und er sahe die And sawe that rest rawe I dasz sie gut was good and the ist I und das lander that it was I handt I dasz es pleasant, and hustig ist Er bat I lowed his shulder aber seine schul to beare, and betern geneigt zu eine a servaunte Follows V. teragen I und ist ein rander in wito trybute.	Dan shall indge his people, as one o the trybes of Israel	Gad, men of warre shall invade him. And he shall turne them to flyght.	Off Asser conneth fatt breed, and be shall geue pleus- ures for a kynge.
	Lsaschar wirt ein beinern Esel seyn Lund sich lägernzwischen die Grentzen.		Dan wirdt Richter seyn in seinen Voldt   wie ein an der Geschlecht in Jsract.	Gad gerüst   wirt das Deer fübren   und wider herumb fübren .	Von Asser kompt sein fett Brot   Und er wirt den Konigen zu gefal- len thun.
_	Isachar, a strong asse, liggynge bi twixe termes,	Seig reste, that it was good and seig the load that it was best, and he valif- settide his schuldre to bere, and he was mand serugunge to tributis.	Dan schal deme his puple, as also an- other lynage in 1s- rael.	Gad schal be gird, and schal figte bi- for hym, and be schal be gird bi- hynde.	Aser his breed schal be plenteuouse, and he schal gene delicis to kyngis.
=	Vsachar, an hee asse strong. liggynge bitwix the teermes,	Sawg rest that it was good, and the loond that it was loost, and vnder putte his shuldur to bere, and he is mand to tributis seruynge.	Dan shal deme his puple, and as an other lynage in Yeacl.	Gad gird shal feigt bifore hym, and he shal be gird bi- hynde.	Aser, the fat breed of lym, and he shall gene defires to kyngls,
٨	Issachar, asinus fortis accubans inter ter- minos,	Vidit requiem quod esset bona, et terram quod optima; et supposuit hu merum suum ad portandum factus que est tributis serviens.	Dan judicabit popul- hm suum siert et alia tribus in 1s- rael.	Gad, accinetus prae- liabitur ante eum, et ipse accingetur retrorsum.	Aser, pinguis panis cjus, et praebebit delicias regluis.
LXX	Ίσσαχάρ το καλδυ έπεθυμησεν, άνα- παυόμινος άνά με- σον τών κλήρων,	sai iδῶν τὴν ἀνἀπαν. Vidit requiem quod Sawg rest that it στο πτον, τam quod optima; loond that it was bireθηνεν τὸν ὁριος τι supposait ha lest, and vuder-αντοῦ εξτό ποτες, nerum saum ad putte his shuthur καὶ έγευρθη ἀνήρ portandum factus to hore, and he is γιωργος, viens.	Δάν κρινεί τον έαν- τοῦ λαον, ώσει καί μια φυλή τν 'Ισ- ραήλ.	Γιάδ, πεερατηριου πεε- ρατευσία αυτου αυ- τός δε πεερατευσία αυτών κατά πόδας,	λσηρ, πων αύτού ο άρτος, καὶ αύτος δώ σει τροβήν άρχου- σει,
Hen.	יששכר חמר גרם רבץ בין המשפתים:	וררא מנתה כי טוב ואתי הארץ כי מעמה ויט שכמו לסבל ידהי למס־		× 1	
	Gen.40:14	2.0	91	61	07

ge, and sen   Joseph wirt wach- a sone sen   er wirt wach- sen   wie an einer runnen ter tretten eynher the wal, ii the en, and n dartis n hyn, n dartis n dartis n hyn, oord his longen   est   und of his longen   est   und der m seiner longen   le arm seiner longen   le arm seiner longen   le arm seiner longen   le arm seiner land de est mächligen in feral   und steine in feral   und steine in feral   lesse du gesegnet   mit heuene c, and limmel heran   singynge ligt   mit segen an ligt   mit segen un ligt   mit		HEB.	LXX	Λ	Н	d		T	Remarks
τος μου ξεφίνες         cents of decoras as page, and of provided with the sone crossing a post spot provided with the sone control of the provided with the series of the provided with the series of the provided with the provid	Gen. 49:22	נה	Υιός ηψξημένος Ίω-		The sone acreesynge,			That florishynge	
recuttification poet page recutt stated cours as- poet to be decorted about the wal,  incomplete the control of the will blooklying the fair in blooklying certification to the wal,  incomplete the control of the wal,  incomplete the wal,  incomplete the control of the wal,  incomplete the wal,  incomplete the control of the wal,  incomplete the wal		<u>נו</u>	σήφ, νίος ηὺξημε-	seph, filius accres-	Joseph, the sone	creessynge, a sone	sen   er wirt wach-	childe Ioseph, that	
ies φε φε φεσότους τοτ της τροκη επικότες του του και του του του και του		. 77777	ιος που ξηλωτός.	cens et decorus as-	acresynge, and	encresinge, and	sen   wie an einer	florishing childe Follows V	Follows V (H P)
ico ψε δεαβουλευόμες. See exasperaverum But the ergiden But his e brithren Und wiewol in der under erzier rector er jurgat in the wild ergiden But his e brithren Und wiewol in die rector averaging werd seuth inviderunque den to hym. hau the indidan, and hadden eauge rector averaging werd seuth inviderunque den to hym. hau the indidan, and hadden eauge forger I may be not a sum, inviderunque den to hym. hau the indidan and hadden eauge forger in forti arcus Sat in the stronge, and the lingual experience in the strong the His bowe ast in the so bleibt doct sein classifier and windling howe of hym. hau stronge, and the lingual folgen less I und viter in the strong the His bowe ast in the so bleibt doct sein classifier in forti arcus Sat in the strong the His bowe ast in the so bleibt doct sein classifier in militius potentis of hym is the bond of the lingual early current annual potentis of hym is the bond of the lingual early current sead bonds was received by discovering the strong the limit of the bonds of the militius per potentis of large in the bond of the lingual early configuration of the mygli of Jacob; discovering the strong the line of the mygli of Jacob; discovering the strong the line of the lingual early configuration of the mygli of Jacob; discovering the strong the strong the strong the strong configuration of the line of the		1	viós μου νεωτατος.	pectu; filiae discur-	semly in sigt; the	fair in biholdyng;	quelle i die Töch-	and goodly vn to	against L.
the set of the set ingoing the set of the set inging the set of the set ingent of the set inging the set of the set ingin		7113 451	πρός με αναστρεψ-	rerunt super mu-	dougtres hider and	dougtris runnen	ter tretten eynher	the eye: the	
ie δε δαβουλεσίδες Scd exasperaverum But thei eggiden But hise brithren Gradizen erzdreserze sunt, invidentante streuen, and enuy.  illi habentes gereen, and enuy.  jucula.  junda dente erugica den jund ver-  jucula.		שליוטור:	$a\nu$ ,	rum.	thider renneden	aboute on the wal,	im Regiment.	doughters come	doughters come Follows L's wild con-
ie is δυ δωδρονλεούκε. Sed exusperaverum But thei eggiden But his e brithten Und wiewo ji nd in the cutcart involved and in the cutcart.  ie ie δωδρονεν, και εξενώθη επική επιμης επικης επιμης επικης επιμης επικής επιμης επιμ		-			vpon the wal,			forth to bere ruele.	jecture,
set covereging were given to the lander darie streeten, and enuy. and den to him, and thadden darie friegen I und wider jū reģengarow, jūcula, jūcula, jūcula, and hadden enuye friegen I und wider jū reģengarow, rai ēξengarow i illi habe nt cs ynge daris.    John   Jo	23				But thei eggiden	But hise brithren	Und wiewol jn die	The shoters have en-	"Envyed" from V H;
intili habentes den to hym. hau- thei hadden darlis kriegen I und verleging preta jucula.  igental.  igen		ררבר רישנומהר	νον έλοιδόρουν, και		hym out, and	wraththeden hym,	Schützen erzür-	vyed him and	"chyde" from P;
Sati in the strong		List Birth.	ένείχον αύτῷ κύριοι	sunt, invideruntque	streuen, and enuy-	and chidden, and	nen   und wider jn	chyde with him ad	"hated" is inde-
Section   Sation the strong the His bowe of hym, and averaging μετά είδελθη είνειθεια   Sation the mann sponential		1	τοξευμάτων,	illi habentes	den to hym, hau-	thei hadden dartis	kriegen   und ver-	hated him,	pendent and
the series of the series of the strong the strong the series of the se				jacula.	ynge dartis.	and hadden enuye	folgen [		wrong.
ατας συνετρίβη μετά Schit in forti arcus Sat in the strong the His bowe sat in the so bleibt doch sein attent or page σύτων, καί εξεκόθη ατα ματική μετά στος καί ελλογίαν γεὶ εκέδον και ελλογίαν μετα το μετα ματική μ						to hym.			
the space of the	2.4	LCBU		Sedit in forti arcus	Sat in the strong the	His bowe sat in the	so bleibt doch sein	And yet his bowe	
avīðav, καὶ εξεκνύθη sumt vincula bra range aviga φραχός chiorum et manna bondis of armes, armies, and hondis la armes armies, and hondis la armes, and armes, and armes, and armes, and armes, and armes la armes, and hondis la armes, and hondis la armes, and hondiscential la armes, and hondiscential la armes, and armes, and armes la armes, and hondiscential la armes, and la armes, and armes, and armes, and armes la armes, and of the arm seiner la armes, and armes, and armes la armes, and of the arm seiner la armes, and hondis la armes, and of the see laggange la armes, and of the armes la armes, and of the same lagganger la armes, and of the see laggange.  In requirement of the arm see la armes, and armes, and armes la armes, and of the see laggange.  In requirement of the armes armies, and armes armies, and armes la armes, and of the see laggange.  In requirement of the armes armies armes, and armes la armes armes, and armes la armes armes. In the armes la armes, and of the see laggange.  In requirement of the armes armes, and armes la armes armes armes armes armes armes are armes armes are armes armes are armes armes and of the armes armes. In the nurden and of the see laggange.  In requirement of the see laggange and armes armes armes armes are armes armes are armes are armes are armes are armes are armes armes are armes armes are armes armes are armes armes armes are armes armes armes are armes a		כמוטר ולמזר		ejus, et dissoluta	bowe of hym, and	stronge, and the	Bogen fest   und	bode fast, & his	
τὰ νεῷρα βραχός         chiorum et manu         bondis of armes, armies, and hondis         armies, and hondis         hade starek land of the hondis           ται χειός αὐτου μα μα κετόρευ διὰ χειός δινάστου μα κετόρευ διὰ χειός δινάστου μα μα μα μα κετόρευ διὰ χειός δινάστου μα μα μα μα μα μα κετόρευ διὰ χειός δινάστου μα κετόρευ διὰ χειός δινάστου μα		יייייייייייייייייייייייייייייייייייייי		sunt vincula bra-	vnbounden ben the	boondis of his	die arm seiner	armes and his	
1 Sea χείρα δυνάστου manus potentis of hym bi the bit he bit he hond of the case michtigen in hym bit the bit he bath search of μεταί.  1 Sea χείρα δυνάστου πατρός θεως για εμεταί.  2 Sea κατιτχύσας για εμεταί μα μεταί μα μεταί μα εκτατιτχύσας για εμεταί μα μεταί μα εκτατιτχύσας για εμεταί μα εκτατιτχύσας για εμεταί μα μεταί μα εκτατιτχύσας για εμεταί μα εκτατιτχύσας για εμεταί μα εκτατιτχύσας μα εμεταί μα εκτατιτικό μα εκτα				chiorum et manu-	bondis of armes,	armies, and hondis	hände starck j	handes were	
i laxwâp execêpe o jacob; inde pastor cgressus est lapis patentic gred out, the stoon of the mygii of jacob; or series of jacob; inde pastor cgressus est lapis of jacob; indepastor cgressus est lapis out, the stoon of jacob lausz jinen sine herden gede out, the stoon of jacob lausz jinen larged tout, the stoon out, the stoon of jacob lausz jinen larged sind kommen Hirther and cour, the stoon of jacob lausz jinen larged kommen Hirther and cour, the stoon of jacob lausz jinen larged kommen Hirther and cour, the stoon out, the stoon of jacob lausz jinen larged kommen Hirther and cour, the stoon out, the stoon out out the stoon out the stoon out out the stoon out out the stoon out the stoon out the stoon out out the stoon o		מירור אםרר		um illius per	and of the hondis	weren vnboundun	durch die hände	stronge, by the	
i skeçidey ὁ jacob; inde pastor set lapis of jacob; thens a hym a scheepherd ged out, the stoon of gree out, the stoon of see out, the stoon of stract.  Yract.  Od of thi fadir Yon deines Vatters on please to the with bless of the thin helper and see of the see of the see of the see out the stoon of the see of the see on the see of see on the see of see on the see of see on the see on the see on the see of see on th		רשקע משם	-	manus potentis	of hym bi the	bi the hond of the	desz mächtigen in	handes of the	
ishepherde gede out, the stoon ten   und steine in    Track. Shepherde gede gede out, the stoon ten   und steine in    Track. Track. Shepherde gede out, the stoon ten   und steine in    Track. Track. Out the stoon of 1 strack. Strack. Out the stoon of of 1 strack. Strack on    Track. And geoù τοῦ πατρός    Track. Track. Out thi fader shal    Track. Out of thi fader shal    Track. Track of θεός ο omnipotens benche with    Track of thi fader shal    Track of this segen on the see ligging to    Track of the see ligging to    Track of thi fader shal    Track of this segen on the see ligging to    Track of this segen an    Track of this segen an		באבי אנוי		Jacob; inde pastor	hoond of the mygti	mygti of Jacob; of	Jacob   ausz jnen	myghtye God of	myghtye God of Disregards L's hose
Aracha deobroop marpos   Brael.   State   Out, the stoone of Strael.   Out, the stoone of Order this factor of Strael.   Out, the stoone of Order this factor out, the stoone of Order this factor out, the stoone of Strael.		יווראין.	_	egressus est lapis,	of Jacob; thens a	hym a scheepherd	sind kommen Hir-	Iacob: out of him	plurals, but does
Truck.  Yeard.  You defines Vatters adjutor tuns, et good of this fader shall good of this defined below the carried shall be seen to shall shall be seen to shall shal		9		lsrael.	shepherde gede	gede out, the stoon	ten   und steine in	shall come an	not correctly trans-
The state of the					out, the stoone of	of Israel.	Israel.	herde man a stone	late the construct.
THE STATE SHOWN TO THE STATE		_			Yrael.			in Israel.	as does V.
σου καὶ εβουβορ adjutor tuns, et he Ahmygit sand eigés, καὶ ενλογρ d'ient tibi benedie.         the Ahmygit sand pere, and Ahnygit fen   und von dem teges, καὶ ενλογρ dient tibi benedie.         the Ahmygit sand pere, and Ahnygit fen   und von dem teges de eigés, καὶ ενλογρα reintibiles to benedie.         Dissess to thee with a good schal blesse.         Almächigen bist fen   und von dem teges de lette tibi benedie.         Dissess to thee with a good schal bless.         Almächigen bist fen   und von dem teges diet tibi benedie.         Dissess to thee with a good schal bless.         Almächigen list fen   und von dem tegen fen   und von dem tegen von	2.5	_	παρα θεού του πατρός	Deus patris tui crit	God of thi fader shal	God of thi fadir	•	Thi fathers God shall Omits 'D', which is	Omits 'D', which is
σεν σοι ο θεός ο compounders benne the Ahnygti shall gene, and Ahnygti shall bees, και εὐλογη- dicet tibi benedic- blesse to thee with the with blesse of heur thee with bless and syngis of heuren Segen oben vom syngis of heuren some ten about and syngis of heuren segen on der exposyax γης tionibus abyssi ja with blessyngis of fro about, and Himmel herab lessen with blessyngis of the see liggynge benedictionibus neth, and with sinche, with bless ligt   mit segen von der certis deorsum, the see liggyng benedictionibus benedictionibus and of the see liggynge ignition of the see liggynge in the see		רצורד רצונ	σου, και έβοηθη-	adjutor tuns, et	be thin helper and	schal be thin hel-	Gott ist dir gehoff-	helpe the, & the	noticed by LXX
ατών και εὐλογον diect tibi benedic- blesse to thee with God schal blesse Almächtigen bist στον σε εὐλογον to the super, benediction to aboue, and syngis of heuren Segan oben vom ξεχούσης πάνταν είνε centis deorsum, the see liggyng be- with blessyngis of the see liggynge to the see liggynge to the see liggynge benediction bus bessyngis of the see liggynge then to the see liggynge then to the see liggynge then the see liggynge the see liggynge then the see liggynge the see liggynge then the see light the see lig		יוודר ביברני	ο έν σοι ο θεός ο	omnipotens bene-	the Ahmygti shal	pere, and Almygti	fen   und von dem	almightie shall	and L.
στόν σε ελλογιαν tionihus caeli de- blessynges of heu- thee with bless of heuer Segen oben vom και εὐλογίαν γής tionihus abyssi ja- with blessyngis of fro aboue, and Himmel herable και εὐλογίαν γής tionihus abyssi ja- with blessyngis pe- γενούσγκταντείτε- centis deorstum, the see liggyng be- γενούσγκταντείτε- centis deorstum, neth, and with of the see liggynge Tieffe die hunden or with a proper και μητρος, uberum et vulvae. blessyngis of tetis, pinethe, with bless igt   mit segen an and of the wombe: γενούσγκταν με		j (	εμός, και ευλόγη-	dicet tibi benedic-	blesse to thee with	God schal blesse	Almächtigen bist	blesse the with	
και εὐλογίαν γής tionibus abyssi ja with blessyngis of fro aboute, and Himmel herabil the set εὐλογίαν γής tionibus abyssi ja with blessyngis of fro aboute, and Himmel herabil the set eligigng be with blessyngis mit segen von der κεν εὐλογίαν μα- benedictionibus neth, and with of the see liggynge freife die hunden and of the wombe:    CECT			σεν σε ευλογιαν	tionibus caeli de-	blessynges of heu-	thee with bles-	du gesegnet [ mit,	blessinges from	
καὶ εὐλογίαν γῆς tionibus abyssi ja- with blessyngis of fro aboue, and Himmel herab lexcell see liggyng be- with blessyngis mit segen von der κεν εὐλογίας μα- benedictionibus neth, and with himsel liggynge Tieffe die hunden ard with himsel himsel herab lexcell see liggynge and ard with himsel himsel hunden and of the see liggynge igt   mit segen an ercon real segen and and of the wombe; spigis of tetis, and Brüssten und himsel herab lexcell see liggynge igt   mit segen an and of the wombe; spigis of tetis, and Brüssten und			ovpavov arwher,	super, benedic-	ene fro aboue, and	syngis of heuene	Segen oben vom	heaven aboue, and	
κεν ευλογακαίτατένε- centis deorsum, the see liggyng be- with blessyngis mit segen von der κεν ευλογίας μα- benedictionibus neth, and with and with and with see liggynge Tieffe die hunden blessyngis of tetis, ininethe, with bless- ligt   mit segen an and of the wombe; pingis of tetis, and Brüssten und frequence.			καί ευλογίαν γῆς	tionibus abyssi ja-	with blessyngis of	fro aboue, and	Himmel herab !	with blessinges of	
ατών και μήτρος, uberum et vulvae, blessyngis of tetis, lainethe, with bless- ligt   roit segen an and of the wombe; prigis of tetis, and β til sten und			έχούσης πάντα: ένε-	centis deorsum,	the see liggyng be-	with blessyngis	mit segen von der	the water that lieth	
יולדום: שופרים: uberum et vulvae. blessyngis of tetis. binethe, with bless- ligt   mit segen an ligt   mit segen an and of the wombe: אינו אינו אינו אינו אינו אינו אינו אינו			κεν ευλογίας μα-	benedictionibus	neth, and with	of the see liggynge	Tieffe die hunden	vnder, & with	
and of the wombe; yngis of tetis, and Brüsten und			στών και μήτρος,	uberum et vulvae.	blessyngis of tetis,	binethe, with bless-	ligt   mit segen an	blessinges of the	
Donnelon		רב בה בה			and of the wombe;	yngis of tetis, and	Brüsten und	brestes & of the	
Beuchen,						of wombe;	Beuchen,	wombes.	

Remarks	the blessinges of thy stronger; euen as rect translation. The blessinges of myelders, after the desyre of the biest follows L's fantastic in the worlde, and conjecture.	head of loseph, and on the fact of loseph, and on the toppe of the head of him Independent in transition lating TT2.	perfecte are his deades, for all his receion. God is Avoids the hold Heb. faithfull and with figure. His para out we kednesse, phrase is independing to its lee.	ne frowarde and ouerflwarre gen- oracion hath marredtlem selue are not his sonnes ind of DYD: in for their deform- ides sake, conext, which L's is not.
	The blessinges of thy father were Disregards L's corstronge; cuen as rect translation, the blessinges of myelders, after the desyre of the biest Follows L's fantastic in the worlde, and conjecture.	shall full on the head of loseph, and on the toppe of the head of him ytwis separat from his brethern.	He is a rocke and perfecte are his deades, for all his wayes are with discretion. God is faithfull and with out welchnesse. both rightnous and juste is he.	The frowarde and ouerthwarte generacion hath mared them selues to himward, and are not his somes for their deformities sake,
1	Die segen deines Vat- ters gehen stercker denn die segen meiner Vorältern (nach wundsch der Hohen in die Welt) und sollen kom	Hern Jun Haupt Joseph und auff die Scheitel desz Nasir unter seinen Brüd ern.	Er ist ein Felsz I seine Werdk sind unsträfflich   Denn alles was er thut das ist recht. Trew ist Gott   und kein bösts an im   Gerecht und fromb ist er.	Die verkehrete und bise art sellet von jm ab   Sie sind Schandtflecken   und nicht seine Kinder,
-	The blessyngis of thi fadir ben coumfortid, the blessyngis of his fadris, til the desire of cuerlastynge hillis can; bless	yngs ren maan in the heed of Joseph, and in the not of Nazarci among his britheren.	The workis of God ben perfit, and alle hise weies ben domes; God is feithful, and with- out ony wickid- nesse; God is iust and rigtful.	Thei synneden agens lynn, and not hise sones in filtins, that is, of idolatric; schrewid and wai ward generacioun.
-	The blissyngis of filiater ben coun- fortid with the blissyngis of the fadris of byn, to the tyne that were comen the desere	of cueriasynke hills, ben thei maad in the heed of Joseph, and in the heed of Nazarei amonge his bretheren.	of God ferfit ben the weeks, and alle his weyes donnes; a trewe God, and with outen eny wickines, 13gt wis and euen.	Thei han symed to hym, and not his sones in filthis; shrewid kynred, and mysturnyd.
Λ	countries yetris patris free blissyngis of The blissyngis of thy term for the blissyngis of the blissyngia blissyngis of the blissyngis o	Joseph, et in wer- tiee Nazaraei inter- fratres stos.	φιός, ἀληθιστατό τργο         Dei perfecta sum         Of God perfit benthe         The werk is of God         Er ist ein Felsz   He is a rocke and advool, καὶ πάσα         opera, e oper	πράρτοσαν, ούκ αὐτῷ Γυταιντιπτι ci, ct Thei ham synned to Thei synneden agens retera, μομητά γε sordihus; genera sones in filtis; and mysturnyd. shrewid and waiterersa.
LXX	και μητρός σου να μητρός σου υπερίσχυσεν επ' υλογίαις όρεων μοιτμων, και επ' ευλογίαις θεινών άνταων εσουται άνταων εσουται	επι κεφαλην 100- στήλ, και επί κορυ- φης ών ηγησατο άδελφῶυ,	θιός, άληθιτά τὰ έργα αὐτοῦ, καὶ πάσαι αἱ ὁδοὶ αὐτοῦ κρὶ- σεις: θιὸς πιστός, καὶ οὐκ ἔστιν ἀδι- κια: δικαιος καὶ ὅσιος Κύριος,	ημάρτοσαν, οίκ αύτφ τεκτα, μωμητά γε- τεά σκολιά καὶ διε- στραμμείνη.
Hen.		ירסה ולקדקר נזיר אחיר:	הצור תמים פעלו פי כל־ דרכיו משפט אל אמינה ואיך עול צדיק	שהת לר לא בניר מומם ביר עקש רפתלתל:
	Gen. 40:20		Dt. 32: 4	Vo.

_	nearer L.	and	a good
REMARKS	Independent, ne literal than L.	Independent wrong.	Follows 1., Independent, rendering.
T	Remembre the dayes that are past: con- sydre the yeres Independent, nearer from tyme to tyme.  Axe thy father and he will shewe the, thyne elders and they wyll tell the.	When the most hyghest gaue the nacyons an enherinamec, and diuided the sonnes of Adam he put the borders of the Independent nacions, fast by wrong, the multitude of the childern of Israel.	The founde him in a deserte londe, in a voyde ground and a rorynge wilder. Follows 1 nesse. he led him aboute and gaue him viderstond. Independent, a good ying, and kepte him as the aple of his eye.
L	Bedenck der vorigen Zeit bisz daher! und betracht was er getban hat an den alten Vättern! Frage deinen Vat- ter! der wirdt dirs verk ündigen! deine Eltesten! die werden dirs sagen.	Da der Allerhähest die Vöhker zer- theilet I und zer- strewet der Men- schen Kinder. Da setzt er die Grent- zen der Völker I nach der zähl der Kinder Israel.	Fr fandt jn in der Wisten   in der dürren Einöde   da es heutet. Fr führet jn   und gab jin das Gesetz   Er behütet jn wie sein Augapffet.
-	clde daies, thenke thou alle genera- ciouns; axe thi fadir, and he schal telle to thee, axe thi gretter men, and their schulen seie to thee.	Whanne the higested partide folkis, whanne he departide the sones of Adam, he ordeyncede the termis of puplis bit the noumbre of the sones of Israel.	The Lord foond hym in a descrit lond, in the place of orrour, and of wast wildirnesse; the Lord ledde hym aboute, and taugte hym, and kepte as the apple of his ige.
Н	Haue mynde of ohde days, and thenk eethe generacioums; aske thi fader, and he shal telle to thee, thi more, and thei schulen seie to thee.	Whanne deuydide the higest folkis of kynde, whanne he seuerde the sones of Adam, he sette the teernays of pupils after the noumbre of the sones of Yrael.	He found hym in a desect loond, in place of orrour, and of waast wildernes; he ladde hym aboute, and trugte, and kept as the apple of his eye.
`	roga θητε ημεφος αίω- ros, σύνε στε ετη antiquorum, cogita γενεῶν γενεῶς ἐπε- ρώτησον τὸν πατέ- ρασον καί ἀτογγε- λημετρος σου, καί ἀτογγε- βυτέρους σου, καί βυτέρους σου, καί αισικοί μιτί: και παι το τικο. και αισικοί μιτί πους και αισικοί μιτί και αισικοί μιτί και αισικοί μιτί και αισικοί μιτί και αισικοί και αισικοί μιτί μιτί μιτί μιτί μιτί μιτί μιτί μιτ	στος δεφτρόζεν ὁ ϋψρ.         Quando         dividebat         Whanne         deuvlide         Whanne the higest folkis, of στος έθερη, ώς δικ΄         Alliesimus gentes, quando separabat         the higest folkis of quando separabat         departide folkis, whanne he departide folkis, der vioùs         die Vidker zer- ons an enheri- ons an enheri- ons an enheri- suttit terminos         Adam, he sette the sones of situit terminos         Adam, he sette the sones of pupils         Adam, he ordeyn- sehen Kinder. Da the sonnes of the sones of the multitude of the sones of the sones of Israel.         Kinder Israel.         Rinder Israel.         Ithe multitude of the childern of Israel.	αντόρκησεν αὐτὸν ἐν Πινεπίτ εππ in terra He foond hym in a The Lord foond hym in a resert lond, in the place of σεντια, in loco desert lond, in the place of dirrem Einöde   voyde ground and aντόρων εκύκλωσεν   solitudinis, circum et autrin erra et autrin et custo hym aboute, and autrin erra derines, he hadde φέλαξεν αὐτὸν, καὶ δεε αυτούν, καὶ δεε αυτούν, καὶ δεε αυτούν, καὶ δεε αυτούν, καὶ δεε αυτούν σε
TXX	μεήσθητε ημέρας αίω- νος, στυ ετε έτη γενεών γειεάς επε- ρωτησον τὸν πατέ- ρα σου, καί ἀιαγγε- λεί σοι τούν πρεσ- βυτέρους σου, καί ἐρούσιν σοι,		
Иев.	יזכר ימות שנות דר ודר שאל אברך היגדך זקניך ויצמרר"לך:	ברגדל עליון גוים בהפרידו בני אדם יצב גבלה עמים למספר בני ישראל:	ימצאהו בארץ מדבר ובתדו ילל יטבניהו יבונינהו יצינה: כאישון
	Dt. 34: 7	∞	9

REMARKS	Independent, literal rendering of Heb.	an hye londe, and Follows Heb. V inhe are the encrease of the feldes. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.	the butter of the kyne and mylke of the shepe, with fatt of the lambes ad fellows L. in omitter trannes and fellows L in omitter trannes and fellows the goods with fatt thou dronkest wyne.
Т	As an egle that stereth vpp hyr nest and flotereth ouer hyr yo un ge, he stretched oute his stretched oute his wronges and toke hym vpp and bare hym on his shulders.	He sett liin vpp apon an hye londe, and he ate the encrease of the feldes. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.	With butter of the kyne and mylke of the shepe, with fatt of the tammes and fatt trammes with fatt kydneyes and with whete. And of the bloude of grapes thou dronkest wyne.
T	Wie ein Adeler auszithret seine Jungen   und ober jnen schwebet, Er breite sine Fittich breite sine Fittich ausz   und nam jn   und trug sie auffseinen Flügeln.	Er liesz in hoch her fahren auff Erden I und nehret jn mit den Früchten desz Feldes. Und liesz jn Honig sougen ausz den Felsen I und Oel ausz den harten Steinen.	and mylke of scheel und Mich butter of the and mylke of scheep, with the fatnesse of lamders and of rammes, of the sones of lamders and of rammes, of the sones of lamders and of rammes. Under transmes and basan; and that Böcke mit fetten kydneyes and with the schulde ete Nejtzen   und hand schulde ete kydneyes and with he schulde ete kydneyes and with the Weytzen   und houde of grapes and schulde gutem Trauben wyne.
Ь	As an egfe forth- cle pynge his his briddis to fle, bryddis to flee, and and fleynge on hem houynge, hem, he sprade out his forth his wyngis, brym, and beer bar in his shuldres.  As an egfe forth- his briddis to fle, and fleynge on longen   und ober floreth ouer hyr or ng e, he her, he sprade out his forth his wyngis, brincher sine flightly and took hem, and took hem, and the his shuldres.  As an egfe forth- his briddis to fle, auch florent f	i excelsam terram, hige erthe, that he hym on an hig fahren auff Erden auff Erden and He sett liun vpp apon apon i exi την iσχύν της excelsam terram, hige erthe, that he hym on an hig fahren auff Erden and he honde, and γης, εψωμισεν αυ΄ tronederet fruction agrorum, ut fruytis of feeldes, expaire, example as agrorum, ut fruytis of feeldes, expaired as agrorum, ut expaired as an arrepas, καί stone arrepas, καί stone arrepas.  Tripas of constitute emmany ere the settle the hym on an hig fahren auff Erden an hye honde, and he he encrease schulde etter the fruytis of feeldes. And each feeldes. And expaired as an arrepas arrepas, καί stone, and oyle of stone, and oile of the harde stone.  Tripas of constituting the settle him on an hig fahren auff Erden an he honde, and he he encrease of the fieldes. And each feeldes. And each feeldes. Con the honge soughen to suck out of the stone, and oile of the harde stone.  Tripas of constitution on an hig fahren auff Erden an he honde, and he he encrease of the fieldes. And as ansate feeldes. And stone, and oile of stone, and oile of the harde stone.  Tripas of the fieldes. And as the most hard stone, and oile of harten Steinen.  Tripas of the fieldes. And the most hard stone and oile of harten Steinen.	
Н	As an egle forth- cle pynge his bryddis to flee, and on hem houynge, he sprade out his wengis, and took to hym, and beer in his shuldres.	He sette hym on an hige erthe, that he mygte ete the fruytis of feeldes, that he mygte sowke hony of the stoon, and oyle of the moost hard stone;	Butre of the droue, and mylk of sheep, with the tolwg of loombs and of werthers, of the worthers, of the sones of Basani, and goot with margh of whete, and blood of grapis mygte drynk moost cleer.
^	Sicut aquila provo- cars ad volandum pullos suos, et super eos volitans, expandit alas suas, et assumsit eum, atque portavit in humeris suis.	Constituit eum super excelsam terram, ut comederet fructus agrorum, ut sugeret mel de petra, oleumque de saxo durissimo;	et lac de oribus end mylk of sheep, cum adipe agno- rum, et arietum filiorum Basan; et hirose cum medul- hirose cum medul- guinem uvae bi- heret meracissi and blood of mum.  Butyrum de armento, et lac differente de oribus and myle peret meracissi and blood of mum.
LXX	ως άετὸς σκεπάσσι ἐπὶ τοῖς νοσσοῖς ἀποῦ ἐπεπόθησεν, δεες τὸς πτέρυγας σύτοῦ δέξεσα αὐ τοὺς, καὶ ἀπόλαξα αὐτοῦς ἐπὶ τῶν με- παφρένων αὐτοῦ.	ἀνεβέβασεν αὐτοὺς ἐπὶ τῆν ἰσχὸν τῆς Υῆς, ἐψώμισεν αὐ- τοὺς γενήματα ἀγρῶν, ἐθήλασαν μελι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεᾶς πετρας	βούτυρον βοών καὶ γάλα προβάτων μετὰ στεατός νε- φρών πυρού, καὶ αξμα σταψυλης ἔπιεν οἰιον,
HEB.	כנשר יעיר קנו על־גוזלין ירחני יפרש כנפיו יקחהו ישאהו	ררכבהו על־ במותי ארץ ויאכל תיובת בש מסלע ושמן מחלמיש צור:	המאת בקר יהלב מאן יהלב מאן ישיהלב כרים ישיקו וימינדים משן וימינדים מס"חלם נכיות הטה
	Dt. 33:11	13	<u> 7</u>

REMARKS	r arapurases   16		the alternatives of	TAXXI										Adopts L's word.																Independent and	wrong.	Follows L in omit-	ting YOU hut	turns "Schlangen-	gift" around.	
Т	And Israel waxed	fatt and kyked.	Thou wast fatt,	thicke and smothe	And he let God goo	Wind life ret chord good	that made him and	despysed the rocke	that saucd him.				They offered vnto	feldedeuels and not Adopts L's word.	to God, and to	goddes which they	knewe not and to	newe goddes that	came newly vpp	whiche their	fathers feared not.			Rurnt with bungre	ad consumed with	and consumed with	neet and with bit-	ter pestilence. I	will also sende the	tethe of beestes vp- Independent	pon them and poy-	son serpentes				
Т	Da er aber ien und	satt ward   ward	er Geyl. Er ist fett	undelick undstarck	worden Und hat	WOLDEN. CHELLIA	den Gott fahren	lassen   der jn ge-	macht hat.   Er	hat den Pelez	seines Heyle de-	ringe geachtet.	Sie haben den Feld-	teuffeln geopffert	und nicht irem	Gott   den Göt-	tern die sie nicht	kenneten   Den	neuwers   die vor	nich gewest sind 1	die ewere Vätter	nicht weehret ha.	Lon Secure Ha	Für Hunger sollen	cio norrelimachten	SIC VCI SCHILLIACHICH	und verzehret	werden vom Fieber	und jehem Tod.	Ich wil der Thier	Zehne unter sie	schicken   und	Schlangengift.			
Ь	Full lat madel 18 the The found Jobe was Da et abet lett und And Tstael Waxed Latabhrases   14	maad fat, and	kikide agen; maad	fatwithoutforth	mand for with	maad lat with	ynne, and alargid;	he forsook God his	makere, and gede	awei fro God bie	helthe		Thei offriden to feen-	dis, and not to	God, to goddis	whiche thei	knewen not, newe	goddis, and freisch	camen, whiche the	fadris of hem wor-	schipiden not			Thei schulen be	monetid mith bun	waasuu wuu uuus	gur, and briddis	schulen denoure	hem with bitteriste	bityng; Y schal	sende in to hem	the teeth of beestis,	with the wood-	nesse of wormes	drawynge on erthe	and of serpentis.
Н		loued, and agen	wynsed; fulfullid.	fulgresid out-	largid. he lafe God	iargia, in tait God	his maker, and	geed abak fro God.	his gener of heelth.				Thei offriden to	deuels, and not to	God, to goddis the	whiche thei knew-	en not; newe and	fresshe camen, the	which herveden	not the faders of	hem.			Thei chulen be was	tid mith hundin		and briddis shulen	denour hem in	biting moost bitter;	teeth of bistis I	shal sende in hem,	with woodnes of	hem drawinge on	erthe, and crep-	inge.	
^	και εφαγεν Ιακωρ Incrassatus est diec-	tus, et recalcitravit,	incrassatus, impin-	anteredib anterna	derelieuit Deurs	acicudant Deann	factorem suum, et	recessit a Deo sa-	hitari suo.				έθυσαν δαμονώσε Immolaverunt dae. Thei offriden to Thei offriden to feen. Sie halven den Feld. They offered vnto	moniis, et non Deo,	diis, quos ignora-	bant: novi recentes-	que venerunt, quos	non colucrunt	patres eorum.					Their schulos Aurio and Consumentur (and Their chulos he was Their schules he life Hunges sollen Ruent with hunges	of denomination of		aves morsu amaris-	simo; dentes besti-	arum immittam in	eos, cum furore	trahentium super	terram atque ser-	rentium.			
IXX	και εφαλει Ιακωρ	και ένεπλήσθη, και	απελάκτισεν ο ήγα-				ву каі єгкатель-	πεν τὸν θεὸν τὸν	ποιήσαντα αύτόν.	Kai a # 6 a ra a a a	Acon authore air	Toù.	έθυσαν δαιμονίοις	και ού θεώ, θεοίς	οίς ούκ ηδεισαν.	καινοί πρόσφατοι	אָאמסנוי, סטָב סטיא	ήδεισαν οι πατέρες	avrov.					Transition Auto Kai	Rounder consum year	the open of	οπισυστονος ανια-	τος: οδόντας θηρίων	άποστελώ είς αὐ-	τούς, μετά θυμού	συρόντων έπι γην.					
HEB.	רשמן הפרני	רירשני שמנים		אחרם חפרם	ררכדמד אלירון		שפון רינתי						רזכחר לשבים	13 31		おくにし へ名	ירטים הנטים	ממרר באר	1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	3	אחביטם: אוביטם:			5	_	רעדמי רשיי	יויאר אויוי	7	רשו ערמני	がおいにして口	ב ב ב ב ב		זוייר שפר:			
	Dt. 32:15												17						-					72										•		

	literal,	para- ightly; erro- ing of	loose	pua
KEMARKS	Independent, 1 and vivid.	Follows LXX, paraphrasing slightly, rejects the erroneous rendering of V (H P) L.	Rejects L's paraphrase	Independent
T	Without forth, the sweede shall robbe the off theire children: and wythin in the Independent, literal, chamber, feare: both younge men and younge wemen and the suckelyings with the me of kray	herdes.  I have determened Follows LXX, para- tro scater the phrasing slightly; therowout the rejects the erro- worlde, ad to make a rendering of awaye the reme V (H P) L. herannee of them	Were it not that 1 feared the raylynge off theyr enemyes, lest their aductsaries wolde be prowde Rejects L's bose and saye; oure hye paraphrase all these workes and not the lorde.	For it is a nacion that hath an vi-happye forcast. Independent and and hath no vn-derstonge in them.
L	Auszwendig wirt sie Without forth, the das Schwerdt be- rauben   und inn- rauben   und inn- schrecken   beyde wythin in the Jünglinge und chamber, feare: Jungkfrauwen die both younge men Säuglinge mit den and younge men grauwen Mann. suckelynges with the më of gray	Ich wil sagen: Wo sind sie? Ich werde jr gedächt- nisz auffheben unter de Mensch en.	Wenn ich nit den zorn der Feinde scheuwete   dasz nicht jre Feinde stottz würden   un möchten sagen: Unser Macht ist hoch   und der	ے
a.	Swerd with outforth and drede with yme schal wasste hen; a gong man and a virgyn to gidre, a soukynge child with an elde man.	stra Διασπερώ αὐ- Dixi: Ubinam sunt? And I seide, Where And Y seide, where Ich wil sagen: Wo I rooks, παύσω δὲ ἐξ cessure faciam ex forsache bet thei? Y schal sind sie? Ich hominibus memo- procese Y shul make the mynde if gedäthen maak fro men the of hem to cesse of nisz auffheben mynde of hem. men.	¢ ἡ ἡ ἱ ἱ ὑ ἡ γ ἡ ν ἐς ἡ μοριετ iram ini- But for the wrath of βut Y delayede for Wenn ich mit den Were it not that I ἐξθρών, ἐτα μὸ μα- micorum distuli, enemyes I lafte for the yre of enemyes. A solution is not set secum, were prowder the supervitty in the discreption in the enemyes of hem, and seic, Oure in the large is ψφηδή και οὐχί celsa, et non Domi. The large is μετα ματά του mix. Fecit have in the large hand in these thingis. Her hat in the large hand in the large hands and a service of high bond, and the large hands in the large hands. The large hands in the large hands. The large hands in the large hands harden hands and not the large hands in the large hands in the large hands and hands hands hands had hands and hands and hands hands hands hands hands hands hands hands had	It is a folk without counsel and with- out prudence;
=	With out forth shal waast hem swerd, and with yn forth dreed; the gong to gidre and mayden, the sowkynge with the old man.	And I seide, Where forsothe ben thei? to ecese V shall mank fro men the mynde of hem.	But for the wrath of enemyes I lafte for a while, lest per-auenture wolden wege prowde the enemyes of hem, and seeye, Oure hige boand, and not the Lord, hath	doon after thes thingis. Folk with out coun- sell it is, and with out wisdom;
Λ	ξωθεν άτκενώσει αὐ· Foris vastabit cos τοῦς μάχαιρα, καὶ gladius ct intus is τῶν ταμείων φό- pavor juvenem βας· νεαισκος σύν simul ac virginem, παμβενευ, θηλάζων lactentem cum μετὰ καθεστηκότος homine sene.	Dixi: Uhinam sunt? cessure faciam ex hominibus memo- riam corum.	Sed propter fram ini- micorum distuli, ne forte superbir- ent hostes corum, et dicerent: Manus nostra ex- celsa, et non Domi- nus, fecit haec omnia.	doon alle thes though εκὸς Gens absque consilio Folk with out coun- βουλήν έστιν, καί est, et sine pruden- seil it is, and with ούς έστιν έν αὐτοῖς tia, ἐπιστήμη,
I.XX	τους μαχαιρα, καί εκ τών ταμείων φό- βας νιανισκος σύν παμθενφ, θηλάζων μετά καθεστηκότος πρεσβύτου.	είπα Διασπερώ αὐ- τούς, παύσω δε έξ ἀιθρώπων τὰ μενη- μόσυνου αὐτών·		
Hen.	מדודץ תשכלי הרב ומהדרים אימה גם־בחור גם־בתלה יונק עם־איש שיבה:	אמרתי אפאיהם אשביתה מאירש זכרם:	לולי כעס אוים אנור פךרימרו צרימי פךריאמרו ידיו רמה ולא ידוה פיצל	כרגור אבר יצורת המה רארך בהם תברמה:
	Dt. 32:25	26	t- t-	90 (1

REMARKS	Follows L. wrong	doo justice vito hys people, and haue compassion on his servauntes. For it shalbe sene that theire power shall fayle, and at the last they Does not follow L's shall fayle, and at the last they Does not follow L's shalle presoned correct rendering. I, I am he, and that there is no God but I. I can kyll and make alyue, ād what I follows L. haue smyten that I can heale: nether syst there that can delyver any man oute off my honde.
Т	Vengeaunce is mync and I will re- warde: their fete Follows L. wrong shall slyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall Follows L. come vppon them makerh has	For the Lorde will doo justice vinto hys people, and have compassion on his servantes. For it shalbe sene that theire power shall fayle, and stand forsaken.  Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, ād what I Follows L. have smyten that I can heale: nether ys there that can delyuer any man oute off my honde.
Г	i y μερρ εκδικήσεως Ma est ultio, et Ego Myn is veniannee, Veniannee is myn. Die Rache ist mein Vengeaunee is myn de aramböωσω, σταν retribuam in tem- σφαλή ό πούς αὐ· ροτε, ut labatur to hem in tyme, to hem in tyme, to hem in tyme, arambica auvois, est dies perditionis, hem slyde; nog is a man in tem- ρα ἀπωλίας αὐνοῖς, est dies perditionis, the day of per- καὶ πάρστυν ἔτοι- tenpora.  tenpora.  tenpora.  ten pas de ma I schal gelde and I schal gelde and I schal will reconstitue to hem in tyme, to hem in tyme, to hem in tyme, the foto of perdicioun is pres auglists is the tyme cometh, the day of per- αὶ πάρστιν ἔτοι- tenpora.  nyg higen the hasten to be pres- künftiges eylet at honde, and the stall tymes, come vppon them maketh hoser	λάον αὐτοῦ, καὶ         populum suum, et eit, τοῖς δούλοις         his puple, and in servis suis mi aring acraumtis he shal se that quod infirmata sit populum suum, et eit, τοῖς δούλοις         The Lord shal deme sit aring son autroῦ, καὶ         The Lord shal deme sit aring son autroῦ, καὶ         Dem of justice vine sit aring son autroῦ, καὶ καὶ τοῦς δούλοις         Populum suum, et eit aring suum, et shal se that quod infirmata sit pable be the hoond, and closed forsothe rage vierayoyŋ καὶ         The puple schal se sink, and advoid infirmata sit pebe be the hoond, and closed forsothe rage vierayoyŋ καὶ residuique con han laylid, and the rage vierayoyŋ καὶ sumti sunt.         The puple schal se sink, and schoure creative con and noor sit, καὶ οἰν κατιν καὶ οἰν καιν καὶ οἰν κατιν καὶ οἰν κατιν καὶ οἰν κατιν καὶ οἰν κατιν καὶ οἰν καὶ οἰν καιν καὶ οἰν
Ъ	Veniaunce is myn, and I schal gelde to hem in tyme, that the foot of hem silde; the dai of perdicioun is nyg, and tymes hasten to be present.	The Lordschal deme his puple, and he schal do merci in hise servauntis; the puple schal set also men dosid also men dosid failiden, and the re si du es ben waastid.  Se ge that Y am aloone, and noon other God is outaken me; Y schal make to lyue; Y schal schal smyte, and Y schal make to lyue; Y schal make noon is that may delyuere fro myn hond.
Н	Myn is veniaunce, and Y shal geeld to hem in tyme, that the foot of hem slyde; nyg is the day of perdicioun, and to be nyg higen the tymes.	The Lord shal deme his puple, and in his seruauntis he shal and mercy; he shal haue mercy; he shal shal feble be the hoond, and closid forsothe han faylid, and the lafte ben wastid alone, and there is noon other God saue me; I shal maak to lyue; Y shal smyte, and I shal maak to lyue; Y shal smyte, and I shal shal heel; and there is not that fro myn hoond may delyuer.
Λ	Mea est ultio, et Ego retribuam in tem- pore, ut labatur pes eorum, juxta est dies perditionis, et adesse festinant, tempora.	δάν αὐτοῦ, καὶ populum suum, et his puple, and in eri sairs suis mi his seruauntis he aὐτοῦ δούλοις in seris suis mi his seruauntis he aὐτοῦ παρακληθή serebitur; videbit shal haue mercy; σεται ἴδεν γάρ πα. quoque defecerunt, τοῦ καὶ ἐκλοιπό. quoque defecerunt, τοῦ καὶ ἐκλοιπό. quoque defecerunt, παρειμένους. residuique con manus, et clausi rapetμένους. sumti sunt. han faylid, and the sumti sunt. sim solus, et non alone, and there θeòs πλὴν ἐμοῦ sit alius Deus is noon other God ἐγὸ ἀποκτένον καὶ τοῦν ἐτοικο καὶ οἰνε ἀποτε γία το καὶ οἰνε ἀποτε δε αποτε τοῦν ἐξελεῖπαι ἐκ τῶν καὶ οἰνε ἀποτε δε αποτε τος sanabo; et non est, shal heel; and τε εξελεῖπαι ἐκ τῶν qui de manu Mea fro myn hoond may delyuer.
TXX	εν ήμερα εκδικήσεως άνταποδώσω, όταν σφαλή ό πούς αὐ- τῶν ὅτι ἐγγύς ἡμέ- ρα ἀπωλίας αὐτοῖς, καὶ πάρεστιν ἔτοι- μα ὑμῖν	
HEB.	לי נקם ושלם לעת חמוט רגלם כי קרוב והש אידם והש שתדת למו:	מברור יהוה מברור יהנחם יבדיר יהנחם ואפס עצור האוב: היא יאי אלהים עמרי ואחוה ארפא ראיר מרצתי מציר?
	Dt. 32:35	36

	Нев.	LXX	Λ	11	d	T	Т	REMARKS
Dt. 32:43	הרייני גוים עמו כי דם- הנקם ישיב לצריר וכפר אדמתר עמר:	εὐφράιθητε, ούρανοί, αμα αυτώ, καί προσκυγούτωσα αὐ- τής ὑτοι θεού· εὐ- φράιθητε, εθυη, με- τά τοῦ λαοῦ αὐτοῦ, καὶ ἐτοῦ Λαοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ τοῦ ἐκδικάται, καὶ ἐκδικήσει, καὶ ἀτοῦ ἐκδικήσει, καὶ ἀτοῦ ἐκδικήσει, καὶ ἀτοῦ ἐκδικήσει, καὶ ἀτοῦ ἐκδικήσει, καὶ ἐτοῦς ἐχθροῖς· καὶ τοῦς ἐχθροῦς· καὶ ἐχθροῦς· καὶ τοῦς ἐχθροῦς· καὶ ἐχθροῦς· καὶ τοῦς ἐχθροῦς· καὶ ἐχθροῦς· καὶ τοῦς ἐχθροῦς· καὶ τοῦς ἐχθροῦς· καὶ τοῦς ἐχθροῦς· καὶ ἐχθροῦς ἐχθροῦς· καὶ ἐχθροῦς ἐχθρο	Laudate gentes populum cjus, quia san- guinem servorum suorum udiscetur, et vindictam re- iribuet in hostes eorum, et propitius erit Terrae populi sui.	Preyse ge gentils, the Pokis, preise ge the Jauchtzet alle I die Reiogse bethen wyth Independent and puple of hym, for puplis of hym, for the blood of his seraudinis he shal blood of his ser alto service blood of his seraudinis and venice and venice and venice and venice and venice and venice and self-and se	Folkis, preise ge the pupils of hym, for he schal venie the blood of his serunding and he schal gelde veniumer in to the enemyes of hem; and he schal be merciful to his puple, lond of his puple.	Jauchtzet alle   die jr sein Volck seyt   Denn er wil das   Blut seine Knechte rechen. Und wirt sich an seinen   Feinden rechen   un gnädig seyn dem Lande seines   Volcks.	Reioyse hethen wyth hys people, for he will auenge the bloade off his servannes, and wyll auenge hym off hys aducrsaryes, and wilbe mercyfull vnto the londe off hys people.	Independent and wrong (though this reading is adopted by the Revisers)
33: 3	אה תבנ עמים כל־ קדשיר בידך ורים תכר לרגלך ישא מדברתיך:	ρισούσειν αίνταπο- δώσει, και έκκαθα- τού Κυριος τήν γήν τού καιο αίντού, και αίντού, και πάιτες οι ήγιασμείοι υπό τας χείρας σου· και ούτοι υπό σε είσευ, και έδεξατο από και έδεξατο από		Diexit populos, om- He louede puples; He louede puplis; Wie hat er die Leure How loued to the Follows L in making nes saucti in manu alle seyntis in the illius saut, et qui hoond of hym ben, in his hond, and seine Heyligen sind sayntes are in his Follows V (H P) appropinguant per and that neigen to the feet of hym, to his feet schulen sich shalen tauk of the take of his doc set de decrina shalen tauk of the take of his der lehrnen von wordes.	He louede puplis; alle seyntis ben in his bond, and thei that neigen to his feet schulen take of his doc tryn.	Wie hat er die Leute so Lieb? Alle seine Heyligen sind in deiner Hand! Sie werden sich setzen zu deinen Füszen! un wer- den lehrnen von	How loued he the people? All his sayntes are in his honde. They yound themselves vite dy fote and receaued this wordes.	ow loued he the Follows L in making people? All his sayntes are in his Follows V (H P) honde. They against Helt LXX yoyned themselues L. tree caued this wordes.
Ŋ	ורהי בישרון מלד בהתאספ ראשי עם יחד שבטי ישראל:	καί έσται έν τῷ ἡγα- πημετῷ ἄρχων, συ- ναχθεντων ἀρχόν- των Ακῶν ἄμα φυ- λαῖς Ἰσραήλ.	Erit apud rectissimum rex, congregatis principibus populi eum (ribubus Israel.	και ἐσται ἐν τῷ ἡγα- πηνενῳ ἀρχον- σν- πηνενῷ ἀρχον- καινον κάρχον- τουν λαῦς Ἰσραῆλ.  Ααῖς Ἰσραῆλ.  Εχίτ apud rectissi- nemtis the moosl at the moost right moost right in the princis of the pu ple has Israel.  The Iyna gis of he galerid with the Iyna gis of Irrael.  Yrael.  And the king schall.  And the honost right moost right princis of the pu ple pupile gedrid with schulen be galerid.  Yrael.  Yrael.		deinen worten. Und er verwaltet das And he was in Israel Renders Anyt eines Kön kinge when he before, iges I und hielt zu gathered the sammen die Häup- he edes of the ter desz Volcks! prople and the sampt den Sijan- tribes of Israel to men Israel.	And he was in Jarach kinge when he gathered the heedes of the people and the tribes of Jarach to gether.	Kenders לשרך as Lefore.

HEB.	LXX	Λ	Н	Ъ	L	T	REMARKS
דר ראונן		Vivat Ruben, et non	Ζήτω 'Ρουβην καὶ μη Vivat Ruben, et non Lyue Ruben, and dye	Ruben lyue, and die Ruben lebe und ster-	Ruben lebe und ster-	Ruben shall lyne and Future for impera-	Future for impera-
ראל־ימת ויהר	_	moriatur, et sit	he not, and be he	not, and be he	be nicht   und sein	shall not dve: but	tive: independent
מחור מספר:		parvus in numero.	litil in noumbre.	litel in noumbre.	Pöbel sey gering.	his people shalbe	wrong.
						few in numbre.	
רעער ממר	۲.	Levi quoque ait: Per-	Forsothe to Leuy he	Forsothe to Leuy he Also he seide to	Und zu Leui sprach	And vnto Leui he	
ממיד ראורנז		fectio tua, et doc-	seith, Thi perfec-		cr. Dein Ruch und	saved: thy per-	
131111111111111111111111111111111111111	αυτού, και αλήθειαν	trina tua viro sanc-	cioun and thi loor	cioun and thi	dein Liecht bleibe	fectnesse ad thi	
	αὐτοῦ τῷ ἀνδρὶ τῷ	to tuo, quem pro-	fro thin hooli man,	techyng is of an	bev deinem hev-	light be after thy	light be after thy Independent wrong
אפר עטרני.		basti in tentatione,	whom thow hast	hooly man, whom	ligen Mann   den	mercifull ma who	mark marks a tone.
ומסה הריבה	αύτον έν Πείρα,	et judicasti ad	prened in tempta-	thou preuedist in	du versucht hast zu	thou temptest at	
צל־מר מריבה	ελοιδόρησαν αύτον	aquas Contradic-	cioun, and hast	temptacionn and	Massa   da jr ha-	Masa ad with	
!	έπι ύδατος Άντιλο-	tionis.	demed at the Wa-	demedist at the	dertet an Hader-	whom thou striu-	
	yias.		tris of Agensei-	Watris of Agen-	wasser.	edst at the waters	
			ynge;	seiynge;		of strife.	
לרוסמ אמר	Καὶ τῷ Ἰωσηφ είπεν Joseph quoque ait:		Forsothe to Joseph	Also he seide to Und zu Joseph And vnto Joseph he	Und zu loseph	And vnto Joseph he	
אנונת למנה	Επ' εύλογίας Κυ-	de benedictione	he seith, Of the	Joseph, His lond	sprach er: Sein	saved: blessed of	
	ρίου ή γη αύτού,	Domini terra ejus,	blessynge of the	is of the Lordis	Land ligt im Segen	the Lorde is his	
מראר ממי		de pomis caeli, et	Lord the loond of	blessying; of the	dess Herrn	londe with the	londe with the Lomits these clauses
שמרם מטע		rore, atque abysso	hym; of the applis	applis of heuene,		goodly frutes off	but Trenders them
, מרוירם	άπο άβύσσων πη-	subjacente: de po-	of heuene, and of	and of the dewe,	,	heauen, with dewe	complete.
רניאם מחת:	γών κάτωθεν,	mis fructuum solis	the dewe, and of	and of watir lig-		and with sprynges	•
		ac lunae;	the see underlig-	gynge bynethe.		that lye beneth:	
רממגר הנואה	ĸ		ging; of applis of	of the applis of	the applis of Da sind edle Früchte	And with frutes of	
ממת נממנו			the fruyt of sunne,	fruytes of the	von den Sonnen	the encrease of the	
יין היוננים יין היוננים	_		and of mone;	sunne and moone;	und edle reiffe	sonne and wyth	
9	δων μηνών,				Früchte der Mon-	rype frute off the	
					den.	monethes, and with	monethes, and with An improbable con-
「なしなわ		De vertice anti-	And of the cop of	άπὸ κορυφής ὑρέων De vertice anti-And of the cop of of the coppe of elde Und von den hohen	Ind von den hohen	the toppes of	jecture.
קררי מדם ה	-	quorum montium,	the oold moun-	munteyns, and of	Bergen gegen Mor-	mountaynes that	mountaynes that Does not follow L's
ייייין ייהארם		de pomis collium	teyns, and of applis	the applis of euer-	gen i und von den	were from the be-	conjecture.
	rawr,	aeternorum,	of euerlastynge	lastynge litle hillis;	Hügeln für und	gynnynge and with	
: ! !			hillis;		für i und edlen.	the dayntes of	
						hilles that last euer	
						and	

	Hen.	LXX	`~	п	d		L	REMARKS
Dt. 33:16	וממגד ארץ ומלצה ררצו שכני סנה הבראש ירסנ לראש ירסנ רלקדקד נזיר	και καθ' ώραν γής τη πληρώστως και τά δικτά τῷ ὑψθιώττι εν τῷ βάτιῳ ἔλθυς. σαν επι καφαλήν Τουτήρ, καὶ ἐπι κας στι και το ρυψής Δοξασθείς τη ἀδελφοις.	καὶ καθ ῶραν γῆς et de frugibus terrae, And of fruytis of and of the fruytis $\pi \lambda \nu \mu \rho \sigma \omega \sigma \omega$ et de plenitudine the erthe, and $\delta \omega \kappa \pi \sigma \sigma \omega \sigma \sigma \omega$ eius; henedictio plente of it. Bless- of the full resserve thins, qui apparuti y $\delta \kappa \sigma \omega \sigma \omega$ exist καραφην in rubo, veniat hat aperyde in the thereof. The act $\delta \omega \sigma \omega \sigma \omega$ is $\delta \omega \sigma \omega \sigma \omega \omega$ expl. et super version public $\delta \omega \sigma \omega \sigma \omega \omega$ inter fratres suos, inter fratres suos, among his breth among his breth ert $\delta \omega \sigma \omega \sigma \omega \omega \omega$ inter fratres cere.	And of fruytis of the errhe, and plente of it. Blessyunge of hym that aperyde in the busshe cone vpon the heed of Joseph, und vpon the fortop of Nazarey among his bretheren.		Früchten von der Erden I und was drinnen ist. Die Grade desz I der in den Busch wohnete I komme auff das Haupt Jo- seph I und auff den Schyttel desz Nasie unter seinen Brüdern.	<b>*</b>	
					eren.		was separated from Translates amonge his breth- ern	Translates TT again.
	בכור שורו הדר לו וקרני בהם עמים יניה יהדו אפסר ארץ אפלי מנשה:		rackalos aéroù, κè tauri putchritudo pool the feirnes of of at hole is the parta μουσετροποτος ejus, conna rhi, tra kapara aéroù e cius, conna rhi putchritudo parta μουσετροποτος ejus, conna rhi putchritudo parta aerous espera aerous conna ciu dimis, in jess ven partei aga eso èπ' dilaing in ejus ven en tilaing in era en illia ad terminos Ter partei aga eso èπ' ad terminos Ter partei aga eso èm' ad terminos Ter partei and thes thou per terme des Landes ende la partei and thes thou per terme des Landes ende la partei and thes thou per terme des Landes ende la partei and thes thou per terme des Landes ende la partei and the se thou per terme des Landes ende la partei and the se thou per terme des Landes ende la partei and the se thou per terme sond et that ausend syndis of Man Anasse.	As of the first goten bool the feirnes of hym; hornes of an vuicent the hornes of him, in how he shal wyndowe gentilys, vuio the terrines of the erthe Thes ben the mil tindys of Effrayn, and the sthous sandis of manasse,	As the first gendrid of a bole is the formesse of hym; the hornes of an wincorn ben the hornes of hym; in tho he schal wyndene folkis, til to the rermes of erthe. These ben the multitudis of Effravm, and these ben the thousyndis of Manasses.	Seine Herrligkeit ist wir ein Erstge- borner Ochse I und seine Hörner- sind wie Fählör- ners Hörner. Mit denselbägen wirt er die Völteer stossen zuhauf I bisz an des Landes ende I Das sind die tau- send Ephraim I und die tausend Manasse.	His bewaye is as a Pollows V L which firsthorne one and his hornes as the hornes of an every corne. And with them he shall push them he shall push the nactions to the rades of the worlde. These are the many thousandes of Eph train and the thou sandes off Mansandes off	Follows V L. which do not strictly ren der the Heb.

	HEB.	1,XX	Λ	=	L.	L	1-	REMARKS
Dt. 33: 20	ולגר אמר ברוך מרחיב גד כלביא	Καὶ τῷ Γὰδ εἴπεν Ἑύ- λογημείος ἐμπλα- τύνων Γάδ' ὡς λέων ἀνεπαύσστο, συν-	Et Gad ait: Benedictus in latitudine Gad; quasi leo requievit, cepitque	And to Gad be seith, Blessid in breede Gad, as a lioun be restide.	And he seide to Gad, Gad is bles- sid in broodnesse; he restide as a	Et Gad ait: Bene- And to Gad he And he seide to Und zu Gad sprach And vnto Gad he dictus in latitudine seith, Blessid in Gad, Gad is bles- er: Gad sey geseg- sayed: blessed is Gad; quasi leo breede Gad, as a sid in broodnesse; net der Raum the rowmmaker requievit, cepitque lioun he restide as a macher. Er ligt Gad, He dwell-	And vnto Gad he sayed: blessed is the rowmmaker Adopts E's word. Gad. He dwell-	Adopts 1.'s word.
	שכן רטרה זררע אפי קדקר:	τρίψας βραχίονα και ἄρχοντα.	brachium et verti- cem.	and he took arme and fortop.	lioun, and he took the arm and the nol.	wie ein Läuw   und raubet den Arm und die Scheytel.	eth as a hon and caught the arme ad also the toppe of the heed.	
2 1	רירא ראשית לך כי־שם הלקת מחקק	καϊ ίδεν ἀπαρχήν αὐ- τοῦ, ὅτι ἐκεῖ ἐμε- ρίσθη γῆ ἀρχόιτων, συνηγμενων ἄμα	Et vidit principatum suum, quod in parte sua doctor esset repositus, qui	καί τδεν άπαρχήν αὐ. Εt vidit principatum And he saug his And he sig his prins- τοῦ, ὅττ ἐκεῖ ἐμε. suum, quod in prynschod, that in he d, that the ρίσθηγῆ ἀρχόττων, parte sua doctor his paart a doc techere was kept συνηγμενων ἄμα esset repositus, qui tour he was seid in his part; which	And he sig his prins- he d, that the rechere was kept in his part; which	Und er sahe daz He sawe his begyn- In this corrupt pas- jin ein Haupt nynge, that a sage we can only gegeben war l ein parte of the teach- Lehrer der ver- rers were hyd there his own guess.	He sawe his begynnyn ge, that a parte of the teachers were hyd there	age we can only say that T had his own guess,
	ספרן ררתא ראשי עם אדקת יהוה אשר רמשפטיו רמשפטיו	άρχηγοίς λαών· δι καισσύνην Κύριος ἐποίησεν καὶ κρί- σεν αὐτοῦ μετά Ἰσραήλ.	fuit cum principi bus populi, et fecit justifias Domini, et judicium sunm cum Israel.	up; the which was with princis of paple, and dide rigtwisnesses of the Lord, and hys doom with Yrael.	Gad was with the princes of the puple, and dide the rightlinesses of the Lord, and his doom with Israel.	thorston ist   wer- cher kam mit dem Obersten desz Volcks   und ver- schafft die Gerech- tigkeit desz Herrn   und seine	act come with the heads of the peo- ple, and executed the rightcousnes of the Lorde and his indgementes with Israel.	which is no octact and no worse than the rest.
N.	ברזל ונחשת מנעלך וכימיך דבאך:	σίδηρος καὶ χαλκός τὸ ὑπόδημα αὐτοῦ ἔσται, ὡς αἱ ἡμέραι σου ἡ ἰσχύς σου,	Ferrum et acs cal- ceamentum ejus: Sicut dies juventu- tis tuae, jta et senectus tua	Yrun and bras the shoynge of him; as days of thi gougth so and thin celde.	Yrun and bras the scho of hym; as the dai of thi gouth so and thin eelde.	Fernum et acs cal. Yrun and bras the bysen und Eysen und Eriz sey Yern and brasse cannentum ejus: showing of hin; scho of hym; as an seinen Schuhen shall hange on thi Sigut dies juventu- as days of thi the dai of thi 1 Dein Alter sey showes and thin senectus tua. Thin eelde, eelde, eelde,	Yern and brasse shall hange on thi showes and thine Follows V II P L age shalle as thi against Heb. LXX.	Follows V H P L against Heb. LXX.

ούκ εστιν ώσπέρ ό Θεός τοῦ ἡγαπημέ-
ιου· ὁ ἀπιβαίνων ἐπί τὸν οἰραιὸν βογδός σου, καὶ ό μεγαλοπρεπής τού στρεφωματος · αι σκεπάσει σε θεοῦ ἀρχή, καὶ ὑπὸ ἰσχίν βραχοίνων ἀπό προσώπουν ἐκβαλεί ἀπό προσώπουν ἐκβαλεί κένοῦν, λεγουν Υπο-
sat out fro thi face the dir her deinen face the enemy, and he shall saye and here and here a solus.  I σραήλ πεποθώς, fidenter, et solus.  I σραήλ πετασκηνώσει [Halitabit Israel con- Yrael shall dwelle Israel schall dwelle Israel with sicher alloin wohnen alloin wohnen goto συντεφής δρό- galunt rore.  Schulen wexe derk with deu.  I mith deu.  I fireffen.  I fireffen.

From such comparisons, carried through the Pentateuch, we discover: (1) that Tyndale did not make a literal, unaided version from the Hebrew, as if no other translation existed; (2) that he did not modernize and revise the work of Nicholas de Hereford and John Purvey; (3) that he did not make a translation from the Vulgate and then revise it by comparison with the Hebrew and Luther's version.

1. If Tyndale had confined himself to the Hebrew, referring only occasionally to the Vulgate or Luther for help on obscure passages, we should expect only occasional coincidences of phraseology and interpretation with those versions, and these in places where some special reason for difficulty existed. But this is not the condition shown by the parallel In simple narrative prose there is little room for alternative renderings, hence examples taken from such material yield negative results: if Tyndale in such chapters follows V and L closely, it is simply because they in turn follow the Hebrew closely, and no one can say in any given verse which text lay before Tyndale's eyes when he wrote his translation of it. But coincidences in such passages as the three poetic chapters quoted afford positive evidence of borrowing, not only in the difficult, but in the easy verses. A Hebrew sentence in the poetic style, even though not obscure, may be translated with many more chances of variety than a prose sentence; and a large proportion of agreements with Luther here cannot be accidental.

But the comparison of the versions, even in the few passages presented in the preceding pages, establishes beyond any question what has sometimes been seriously denied—that Tyndale did use the Hebrew in his Pentateuch. The cases where he, against all the versions, renders the Hebrew literally are not numerous, but they are incontrovertible. Evidence of Tyndale's acquaintance with Hebrew, drawn from his own autobiographical references in his writings, and in the glossaries of proper names attached to the books of the Pentateuch, may be held by some judges not conclusive as to anything more than a smattering of the language. But these cases of independent correct rendering from the Hebrew imply thorough study.

It is to be noted that Tyndale learned, either from Luther's version or from his own study, much of the correct syntax of dependent clauses introduced by Waw. He translates many of these more in accordance with the correct principles of rendering Semitic idiom into English than our English translators of later times have shown. He is generally right in his treatment of the Hebrew tenses, abandoning the slavish literalness

of the Septuagint and Vulgate; though here again one must often admit his indebtedness to Luther. In common with the ancient versions and with Luther, he sometimes ignores the construct as shown by the pointing and the absence of the article, which seems a rather serious fault in a translator. One characteristic difference from Luther is that he retains certain Hebrew idioms which lend themselves well to rhythms of English style; for example, where the Hebrew would say "sacrifices of righteousness," Luther would make it perhaps "righteous sacrifices," but Tyndale would keep the construct with the abstract noun. One might trace this idiom from Tyndale's Pentateuch down through the later translators of the Old Testament into its many ramifications in English prose style.

Tyndale is too honest to slip out of a difficulty by a vague paraphrase, as Luther did. Examples of this are found in the chapters quoted. In few cases did Tyndale possess the scholarship to hit on the correct clue to a puzzle due to corrupt text or a hapax legomenon; but he at least has the courage to abandon Luther when the German translator merely blinked the difficulty. Sometimes he prefers in such cases to cling to the time-honored rendering of Jerome; sometimes he offers his own conjecture, which is often wrong. There is at least a measure of independence in this attitude.

Tyndale was a much better scholar in Greek than in Hebrew, and we should therefore expect extensive use of the Septuagint. There are sufficient data to prove that he consulted it constantly; but, after all, it afforded him comparatively little assistance, because the chief value of this version—as a guide in textual emendation—was unknown in Tyndale's day. There is no evidence in Tyndale's Pentateuch, so far as the present writer has discovered, that he ventured a single emendation of the Masoretic text on textual grounds.<sup>2</sup>

- 2. As to the use made of the Wiclifite versions, Tyndale's own declaration that he derived no aid from them is on the whole supported by the comparison. Both Hereford's and Purvey's versions are not only Middle English, thoroughly obsolete in 1529, but they are very crabbed and unidio-
- <sup>1</sup> This knowledge he used in his translation of the New Testament Greek. "If ought seme chaunged, or not alto gether agreyng with the Greke, let the finder of the faute cosider the Hebrue phrase, or maner of speache left in the Greke wordes. Whose preterperfectence and presentence is of both one, and the futurtence is the optative mode also, and the futurtence is of the imperative mode in the active voyce and in the passive ever. Like wise person for person, nombre for nobre, and interrogative for a condicionall and suche lyke is with the Hebrues a comon usage." ("Preface to N. T., William Tindale unto the Christian Reader.")

<sup>&</sup>lt;sup>2</sup> See, for example, Gen. 49:19.

matic Middle English, because copied bodily, and often unintelligently, from the Vulgate. The case is far different from that of Wiclif's own version of the New Testament, connection between which and Tyndale's New Testament is much closer, as has been shown by writers on that subject. Where we find coincidences of phrase between Tyndale's Pentateuch and the two fourteenth-century versions, we can usually trace them to the common Latin source. Occasionally a combination of words occurs which cannot be referred to such a source, and we are led to surmise that Tyndale's recollection of versions doubtless familiar to him in early life influenced him in the choice of a phrase; but these instances are not sufficiently numerous to establish any presumption that he had a manuscript of either version before him in Germany.

3. Nothing is made clearer by the comparison than that the Vulgate was not Tyndale's basis in his work. He was fond of saying that Hebrew was much more like English than it was like Latin; and, indeed, he showed in many little ways that he had no love for the official ecclesiastical version. If he had worked directly and primarily from it, he could not have avoided many Latin idioms, especially in the syntax, which are absent from his translation. While no doubt influenced by the Vulgate in the choice of words, such as "create," "firmament," and many more, it is most certainly not the text from which he directly translated.

The conclusion at which we arrive, therefore, by the process of exclusion, is that Tyndale in translating his Pentateuch kept constantly before him the Hebrew text and Luther's version, with the Septuagint and Vulgate within easy reach, and fragments of the Middle English archaisms running through his mind as he worked; that he probably made his first draft from the German, checking it constantly by the Hebrew, and departing from it in nearly every case where he detected Luther in an evasion; that he carried into this work the same principle already established in his New Testament, of making an idiomatic English work in the language of the common people rather than of the learned; transferring such Semitic idioms as approved themselves to him as easily understood and more vigorous than paraphrase.

It has been pointed out, in the earlier part of this paper, that the unhappy fate by which Tyndale's Old Testament was cut off so near the beginning should not detract from the honor due to him as the father of Hebrew scholarship among Englishmen, and the author of the first version in English made from the Hebrew. To attempt to estimate his influence on the style of the men who completed the Old Testament after his death would lead us too far into the realm of conjecture. It will suffice to insist

that in the year 1529 there were many different ways of translating the five books of Moses, any one of which might have been adopted by an Englishman with Tyndale's equipment; many styles, most of which would have been Latinized, cumbrous, and periphrastic; and that of all these the one which we find in our Bible today is the style of Tyndale, which no Englishman had used before him. Whether one should call this a case of direct literary lineage, or should rather refer it to widely diffused linguistic influences which brought about a great change between the beginning and the middle of the sixteenth century, is a matter of opinion. If we bring into our field of view at this point Tyndale's New Testament, the popularity and influence of which were so much greater, there can remain no doubt that the martyr of Vilvorde deserves the pre-eminent rank so often accorded to Coverdale and the bishops who entered into the reward of his heroic labors.

## BIBLIOGRAPHY

Mombert, J. I. William Tyndale's Five Books of Moses Called the Pentateuch. 1884.

Forshall, Josiah, and Madden, Sir Frederic. The Holy Bible in the Earliest English Versions Made from the Latin Vulgate by John Wickliffe and His Followers. 1850.

Coverdale, Myles. Biblia, The Bible, that is the holy Scripture of the Olde and New Testament, jaithfully and truly translated out of Douche and Latin in to English. 1535.

Tyndale, William. The Newe Testament. 1549.

Tyndale, William. New Testament, facsimile of the edition of 1525, by Francis Fry. 1862.

Tyndale, William. Works. Parker Society Edition. 1850.

An Answer to Sir Thomas More's Dialogue; The Supper of the Lord; Wm. Tracy's Testament Expounded. 1850.

The Obedience of a Christian Man; Parable of the Wicked Mammon. 1850. Expositions and Notes; The Practice of Prelates. 1850.

Tyndale, William. Various Tracts and Extracts, in The "Fathers of the English Church," Vol. I. 1807.

Tyndale, William. Writings of Tindal, Frith, and Barnes. No date.

Luther, Martin. Die Heilige Schrift, etc. Frankfort, 1583.

The Vulgate: Biblia Sacra. Venice, 1478.

Walton, B. Biblia Polyglotta. London, 1657.

Anderson, Christopher. Annals of the English Bible. Second edition, 1862. With bibliography of sixteenth-century Bibles in appendix.

Athenæum, 1885, pp. 500 ff., 562 ff.: Review of Demaus' William Tyndale; A Biography.

Buchwald, Georg. Doktor Martin Luther. 1902.

Demaus, R. William Tyndale: A Biography. 1871.

Dictionary of National Biography: Edward Irving Carlyle, "Life of Tyndale," Vol. LVII, 424.

Eadie, John. The English Bible. 1876.

Foxe, John. Actes and Monuments of matters most speciall and memorable, happenyng in the Church, with an Vniuersall history of the same, wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter tymes of ours, with the bloudy times, horrible troubles, and great persecutions agaynst the true Martyrs of Christ, sought and wrought as well by Heathen Emperours, as nowe lately practised by Romish Prelates, especially in this Realm of England and Scotland. Fourth edition, London, 1583.

Geiger, L. Das Studium der hebräischen Sprache in Deutschland vom Ende des 15ten bis zur Mitte des 16ten Jahrhunderts. 1871.

Hoare, H. W. The Evolution of the English Bible. 1901.

Moulton, W. F. The History of the English Bible. 1878.

Pattison, T. Harwood. The History of the English Bible. 1894.

Stoughton, John. Our English Bible. 1878.

Walter, Henry. Letters to Marsh, Bishop of Peterborough. 1823.

Westcott, B. F. History of the English Bible. 1868.

Whittaker, John W. An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures. 1819.





.

